

Exercises and Answers for
“A New Course in Reading Pali”
by Gair and Karunatillake

Answers developed by John Kelly, January 2002 to February 2003.

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CHAPTER 1

Readings 1

1.

Buddhaṁ saraṇam gacchāmi

I go to the Buddha as refuge

dhammaṁ saraṇam gacchāmi

I go to the Dhamma as refuge

saṅghaṁ saraṇam gacchāmi

I go to the Sangha as refuge

Dutiyam pi buddham saraṇam gacchāmi

And for a second time I go to the Buddha as refuge

dutiyam pi dhammaṁ saraṇam gacchāmi

And for a second time I go to the Dhamma as refuge

dutiyam pi saṅghaṁ saraṇam gacchāmi

And for a second time I go to the Sangha as refuge

Tatiyam pi buddham saraṇam gacchāmi

And for a third time I go to the Buddha as refuge

tatiyam pi dhammaṁ saraṇam gacchāmi

And for a third time I go to the Dhamma as refuge

tatiyam pi saṅghaṁ saraṇam gacchāmi

And for a third time I go to the Sangha as refuge

(Khp. 1, Saraṇattayam

<http://www.accesstoinsight.org/canon/khuddaka/khp/khp-b.html#1>)

2.

... Cittam, bhikkhave, adantaṁ mahato anatthāya saṃvattatīti.

... Monks, an untamed mind leads to great misery.

... Cittam, bhikkhave, dantam mahato atthāya saṃvattatīti.

... Monks, a tamed mind leads to great well-being.

... Cittam, bhikkhave, aguttam mahato anatthāya saṃvattatīti.

... Monks, an unguarded mind leads to great misery.

... Cittam, bhikkhave, guttam mahato atthāya saṃvattatīti.

... Monks, a guarded mind leads to great well-being.

... Cittam, bhikkhave, arakkhitam mahato anatthāya saṃvattatīti.

... Monks, an unwatched mind leads to great misery.

... Cittam, bhikkhave, rakkhitam mahato atthāya saṃvattatīti.

... Monks, a watched mind leads to great well-being.

... Cittam, bhikkhave, asaṃvutam mahato anatthāya saṃvattatīti.

... Monks, an unrestrained mind leads to great misery.

... Cittam, bhikkhave, saṃvutam mahato atthāya saṃvattatīti.

... Monks, a restrained mind leads to great well-being.

Nāham, bhikkhave, aññam ekadhammaṁ pi samanupassāmi, yam evam adantaṁ

aguttam arakkhitam asamvutam mahato anatthaya samvattati, yathayidam cittam.

Monks, I don't perceive any single phenomenon that leads to such great misery as an untamed, unguarded, unwatched, and unrestrained mind.

Cittam, bhikkhave, adantam aguttam arakkhitam asamvutam mahato anatthaya samvattatiti.

Monks, an untamed, unguarded, unwatched, and unrestrained mind leads to great misery.

Nâham, bhikkhave, aññam ekadhammañ pi samanupassâmi, yañ evam dantam guttam rakkhitam samvutam mahato atthaya samvattati, yathayidam cittam. Cittam, bhikkhave, dantam guttam rakkhitam samvutam mahato atthaya samvattatiti.

Monks, I don't perceive any single phenomenon that leads to such great well-being as does a tamed, guarded, protected, and restrained mind. Monks, a tamed, guarded, protected, and restrained mind leads to great well-being.

(A.N. 1.4 [1.31-40] Adantavaggo

A.N. I.21-26, Abhavita sutta

<http://www.accesstoinsight.org/canon/anguttara/an1-21.html>)

3.

Nâham, bhikkhave, aññam ekadhammañ pi samanupassâmi, yena anuppannâ vâ akusalâ dhammâ uppajjanti, uppannâ vâ akusalâ dhammâ bhiyyobhâvâya vepullâya samvattanti, yathayidam, bhikkhave, micchâdiñthi. Micchâdiñthikassa, bhikkhave, anuppannâ ceva akusalâ dhammâ uppajjanti, uppannâ ca akusalâ dhammâ bhiyyobhâvâya vepullâya samvattanti.

Monks, I do not perceive any single mental state by which non-existing unskillful mental qualities arise, or existing unskillful mental qualities increase and grow to fullness, other than that of wrong view. Monks, for a person with wrong view non-existing unskillful mental qualities arise, and indeed existing unskillful mental qualities increase and grow full.

Nâham, bhikkhave, aññam ekadhammañ pi samanupassâmi, yena anuppannâ vâ kusalâ dhammâ uppajjanti, uppannâ vâ kusalâ dhammâ bhiyyobhâvâya vepullâya samvattanti, yathayidam, bhikkhave, sammâdiñthi. Sammâdiñthikassa, bhikkhave, anuppannâ ceva kusalâ dhammâ uppajjanti, uppannâ ca kusalâ dhammâ bhiyyobhâvâya vepullâya samvattanti.

Monks, I do not perceive any single mental state by which non-existing skillful mental qualities arise, or existing skillful mental qualities increase and grow to fullness, other than that of right view. Monks, for a person with right view non-existing skillful mental qualities arise, and indeed existing skillful mental qualities increase and grow full.

Nâham, bhikkhave, aññam ekadhammañ pi samanupassâmi, yena anuppannâ vâ kusalâ dhammâ nûppajjanti, uppannâ vâ kusalâ dhammâ parihâyanti, yathayidam, bhikkhave, micchâdiñthi. Micchâdiñthikassa, bhikkhave, anuppannâ ceva kusalâ dhammâ n'ûppajjanti, uppannâ ca kusalâ dhammâ parihâyanti.

Monks, I do not perceive any single mental state by which non-existing skillful mental qualities do not arise, or existing skillful mental qualities decrease, other than that of wrong view. Monks, for a person with wrong view non-existing skillful mental qualities do not arise, and indeed existing skillful mental qualities decrease.

Nâham, bhikkhave, aññam ekadhammañ pi samanupassâmi, yena anuppannâ vâ

akusalā dhammā nūppajjanti, uppannā vā akusalā dhammā parihāyanti, yathayidam, bhikkhave, sammādiṭṭhi. Sammādiṭṭhikassa, bhikkhave, anuppannā ceva akusalā dhammā n'ūppajjanti, uppannā ca akusalā dhammā parihāyanti.

Monks, I do not perceive any single mental state by which non-existing unskillful mental qualities do not arise, or existing unskillful mental qualities decrease, other than that of right view. Monks, for a person with right view non-existing unskillful mental qualities do not arise, and indeed existing unskillful mental qualities decrease.

(A.N. 1.16.2, [1.298-301] Ekadhammapāli Dutiyavaggo)

4.

... bhikkhu anuppannānaṁ pāpakānaṁ akusalānaṁ dhammānaṁ anuppādāya chandaṁ janeti; vāyamati; viriyam ārabhati, cittam paggañhāti; padahati.

... A monk generates desire, endeavors, begins effort, uplifts his mind, and strives for the non-arising of non-existing wicked and unskillful mental states.

... bhikkhu uppannānaṁ pāpakānaṁ akusalānaṁ dhammānaṁ pahānāya chandaṁ janeti; vāyamati; viriyam ārabhati, cittam paggañhāti; padahati.

... A monk generates desire, endeavors, begins effort, uplifts his mind, and strives for the abandonment of existing wicked and unskillful mental states.

... bhikkhu anuppannānaṁ kusalānaṁ dhammānaṁ uppādāya chandaṁ janeti; vāyamati; viriyam ārabhati, cittam paggañhāti; padahati.

... A monk generates desire, endeavors, begins effort, uplifts his mind, and strives for the arising of non-existing skillful mental states.

... bhikkhu uppannānaṁ kusalānaṁ dhammānaṁ ṭhitiyā asammosāya bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṁ janeti; vāyamati; viriyam ārabhati, cittam paggañhāti; padahati....

... A monk generates desire, endeavors, begins effort, uplifts his mind, and strives for the persistence, non-confusion, increased growth, fullness, development, and fulfillment of existing skillful mental states.

(A.N. 1.18 [1.394-397] Apara-accharāsañghātavaggo)

Further Readings 1

1.

Nāhaṁ, bhikkhave, aññam ekadhammaṁ pi samanupassāmi, yo evam saddhammassa sammosāya antaradhānāya samvattati, yathayidam, bhikkhave, pamādo. Pamādo, bhikkhave, saddhammassa sammosāya antaradhānāya samvattatīti.

Monks, indeed I do not perceive another single mental quality that thus leads to the confusion and disappearance of the true doctrine, other than negligence. Negligence, monks, leads to the confusion and disappearance of the true doctrine.

Nāhaṁ, bhikkhave, aññam ekadhammaṁ pi samanupassāmi, yo evam saddhammassa ṭhitiyā asammosāya anantaradhānāya samvattati, yathayidam, bhikkhave, appamādo.

Appamādo, bhikkhave, saddhammassa ṭhitiyā asammosāya anantaradhānāya samvattatīti.

Monks, indeed I do not perceive another single mental quality that thus leads to the continuation, non-confusion, and non-disappearance of the true doctrine, other than diligence. Diligence, monks, leads to the continuation, non-confusion, and non-disappearance of the true doctrine.

Nāhaṁ, bhikkhave, aññam ekadhammaṁ pi samanupassāmi, yan evam saddhammassa sammosāya antaradhānāya samvattati, yathayidam, bhikkhave, kosajjam.

Kosajjam, bhikkhave, saddhamassa sammosāya antaradhānāya saṃvattatī.

Monks, indeed I do not perceive another single mental quality that thus leads to the confusion and disappearance of the true doctrine, other than sloth. Sloth, monks, leads to the confusion and disappearance of the true doctrine.

Nāham, bhikkhave, aññam ekadhammañ pi samanupassāmi, yo evam saddhammassa ṭhitiyā asammosāya anantaradhānāya saṃvattati, yathayidam, bhikkhave, viriyārambho. Viriyārambho, bhikkhave, saddhammassa ṭhitiyā asammosāya anantaradhānāya saṃvattatī.

Monks, indeed I do not perceive another single mental quality that thus leads to the continuation, non-confusion, and non-disappearance of the true doctrine, other than persistent effort. Persistent effort, monks, leads to the continuation, non-confusion, and non-disappearance of the true doctrine.

Nāham, bhikkhave, aññam ekadhammañ pi samanupassāmi, yo evam saddhammassa sammosāya antaradhānāya saṃvattati, yathayidam, bhikkhave, anuyogo akusalānañ dhammānañ, ananuyogo kusalānañ dhammānañ. Anuyogo, bhikkhave, akusalānañ dhammānañ, ananuyogo kusalānañ dhammānañ saddhammassa sammosāya antaradhānāya saṃvattatī.

Monks, indeed I do not perceive another single mental quality that thus leads to the confusion and disappearance of the true doctrine, other than the practice of unskillful mental states and the non-practice of skillful mental states. The practice of unskillful mental states and the non-practice of skillful mental states, monks, leads to the confusion and disappearance of the true doctrine.

(A.N. 1.10 [1.114-117] Dutiyapamādādivaggo)

2.

Nāham, bhikkhave, aññam ekarūpam pi samanupassāmi, yam evam purisassa cittam pariyādāya tiṭṭhati, yathayidam, bhikkhave, itthirūpam. Itthirūpam, bhikkhave, purisassa cittam pariyādāya tiṭṭhatī.

Monks, indeed I do not perceive another single sight that so overpowers the mind of a man and persists, as does the sight of a woman. The sight of a woman, monks, overpowers the mind of a man and persists.

Nāham, bhikkhave, aññam ekasaddam pi samanupassāmi, yam evam purisassa cittam pariyādāya tiṭṭhati, yathayidam, bhikkhave, itthisaddo. Itthisaddo, bhikkhave, purisassa cittam pariyādāya tiṭṭhatī.

Monks, indeed I do not perceive another single sound that so overpowers the mind of a man and persists, as does the sound of a woman. The sound of a woman, monks, overpowers the mind of a man and persists.

Nāham, bhikkhave, aññam ekagandham pi samanupassāmi, yam evam purisassa cittam pariyādāya tiṭṭhati, yathayidam, bhikkhave, itthigandho. Itthigandho, bhikkhave, purisassa cittam pariyādāya tiṭṭhatī.

Monks, indeed I do not perceive another single scent that so overpowers the mind of a man and persists, as does the scent of a woman. The scent of a woman, monks, overpowers the mind of a man and persists.

Nāham, bhikkhave, aññam ekarasam pi samanupassāmi, yam evam purisassa cittam pariyādāya tiṭṭhati, yathayidam, bhikkhave, itthiraso. Itthiraso, bhikkhave, purisassa cittam pariyādāya tiṭṭhatī.

Monks, indeed I do not perceive another single taste that so overpowers the mind of a

man and persists, as does the taste of a woman. The taste of a woman, monks, overpowers the mind of a man and persists.

Nāham, bhikkhave, aññam ekaphoṭṭhabbaṁ pi samanupassāmi, yam evam purisassa cittam pariyādāya tiṭṭhati, yathayidam, bhikkhave, itthiphoṭṭhabbo. Itthiphoṭṭhabbo, bhikkhave, purisassa cittam pariyādāya tiṭṭhatīti.

Monks, indeed I do not perceive another single touch that so overpowers the mind of a man and persists, as does the touch of a woman. The touch of a woman, monks, overpowers the mind of a man and persists.

Nāham, bhikkhave, aññam ekarūpam pi samanupassāmi, yam evam itthiyā cittam pariyādāya tiṭṭhati, yathayidam, bhikkhave, purisarūpam. Purisarūpam, bhikkhave, itthiyā cittam pariyādāya tiṭṭhatīti.

Monks, indeed I do not perceive another single sight that so overpowers the mind of a woman and persists, as does the sight of a man. The sight of a man, monks, overpowers the mind of a woman and persists.

Nāham, bhikkhave, aññam ekasaddam pi samanupassāmi, yam evam itthiyā cittam pariyādāya tiṭṭhati, yathayidam, bhikkhave, purisasaddo. Purisasaddo, bhikkhave, itthiyā cittam pariyādāya tiṭṭhatīti.

Monks, indeed I do not perceive another single sound that so overpowers the mind of a woman and persists, as does the sound of a man. The sound of a man, monks, overpowers the mind of a woman and persists.

Nāham, bhikkhave, aññam ekagandham pi samanupassāmi, yam evam itthiyā cittam pariyādāya tiṭṭhati, yathayidam, bhikkhave, purisagandho. Purisagandho, bhikkhave, itthiyā cittam pariyādāya tiṭṭhatīti.

Monks, indeed I do not perceive another single scent that so overpowers the mind of a woman and persists, as does the scent of a man. The scent of a man, monks, overpowers the mind of a woman and persists.

Nāham, bhikkhave, aññam ekarasam pi samanupassāmi, yam evam itthiyā cittam pariyādāya tiṭṭhati, yathayidam, bhikkhave, purisaraso. Purisaraso, bhikkhave, itthiyā cittam pariyādāya tiṭṭhatīti.

Monks, indeed I do not perceive another single taste that so overpowers the mind of a woman and persists, as does the taste of a man. The taste of a man, monks, overpowers the mind of a woman and persists.

Nāham, bhikkhave, aññam ekaphoṭṭhabbaṁ pi samanupassāmi, yam evam itthiyā cittam pariyādāya tiṭṭhati, yathayidam, bhikkhave, purisaphoṭṭhabbo. Purisaphoṭṭhabbo, bhikkhave, itthiyā cittam pariyādāya tiṭṭhatīti.

Monks, indeed I do not perceive another single touch that so overpowers the mind of a woman and persists, as does the touch of a man. The touch of a man, monks, overpowers the mind of a woman and persists.

(A.N. 1.1. [1.1-10] Cittapariyādānavaggo
<http://www.accesstoinsight.org/canon/anguttara/an1-1.html>)

CHAPTER 2

Readings 2

1.

Kiccho manussapaṭilābho
kicchaṁ maccānam jīvitam
kicchaṁ saddhammasavanaṁ
kiccho buddhānam uppādo.
*Difficult it is to be born human,
difficult is the life of a man,
difficult it is listening to the true doctrine,
difficult is the arising of enlightened ones.*

Sabbapāpassa akaraṇam
kusalassa upasampadā
sacittapariyodapanam
etam buddhāna(m) sāsanam.
*The non-doing of all evil,
the attainment of the good,
the purification of one's own mind;
this is the teaching of the enlightened ones.*

(Dhp. 14:182-183)

Na hi verena verāni
sammantīdha kudācanam
averena ca sammanti
esa dhammo sanantano.
*Not from enmity do enmities
ever cease in this world,
but rather from non-enmity.
This is the eternal doctrine.*

(Dhp. 1:5

<http://www.accesstoinsight.org/canon/khuddaka/dhp/index.html>

2.

Tīhi, bhikkhave, amgehi samannāgato pāpaṇiko abhabbo anadhigataṁ vā bhogam adhigantum, adhigataṁ vā bhogam phātiṁ kātum. Katamehi tīhi: idha, bhikkhave, pāpaṇiko pubbanhasamayaṁ na sakkaccaṁ kammantam adhiṭṭhāti, majjhāṇhikasamayaṁ na sakkaccaṁ kammantam adhiṭṭhāti, sāyanhasamayaṁ na sakkaccaṁ kammantam adhiṭṭhāti. Imehi kho, bhikkhave, tīhi amgehi samannāgato pāpaṇiko abhabbo anadhigataṁ ā bhogam adhigantum, adhigataṁ vā bhogam phātiṁ kātum.

O monks, a merchant endowed with three attributes is not able to obtain unattained wealth, nor increase wealth already attained. With which three? Here, monks, a merchant does not attend carefully to his business in the morning, does not attend carefully to his business in the afternoon, and does not attend carefully to his business in the evening. Endowed with these three attributes, monks, a merchant is not able to obtain unattained wealth, nor increase wealth already attained.

Evameva kho, bhikkhave, tīhi dhammadhehi samannāgato bhikkhu abhabbo anadhigataṁ vā kusalam dhammam adhigantum, adhigataṁ vā kusalam dhammam phātiṁ kātum. Katamehi tīhi: idha, bhikkhave, bhikkhu pubbanhasamayaṁ na sakkaccaṁ samādhinimittam adhiṭṭhāti, majjhāṇhikasamayaṁ na sakkaccaṁ samādhinimittam adhiṭṭhāti, sāyanhasamayaṁ na sakkaccaṁ samādhinimittam adhiṭṭhāti. Imehi kho,

bhikkhave, tīhi dhammehi samannāgato bhikkhu abhabbo anadhigatam vā kusalam dhammaṁ adhigantum, adhigataṁ vā kusalam dhammaṁ phātiṁ kātum.

Similarly, monks, a monk endowed with three attributes is not able to obtain an unattained good mental state nor develop a good mental state already attained. With which three? Here, monks, a monk does not attend carefully to his object of meditation in the morning, does not attend carefully to his object of meditation in the afternoon, and does not attend carefully to his object of meditation in the evening. Endowed with these three attributes, o monks, a monk is not able to obtain an unattained good mental state, nor develop a good mental state already attained.

Tīhi, bhikkhave, amgehi samannāgato pāpañiko bhabbo anadhigataṁ vā bhogam adhigantum, adhigataṁ vā bhogam phātiṁ kātum. Katamehi tīhi: idha, bhikkhave, pāpañiko pubbanhasamayaṁ sakkaccaṁ kammantam adhiṭhāti, majjhāñhikasamayaṁ... pe... sāyanhasamayaṁ sakkaccaṁ kammantam adhiṭhāti. Imehi kho, bhikkhave, tīhi amgehi samannāgato pāpañiko bhabbo anadhigataṁ vā bhogam adhigantum, adhigataṁ vā bhogam phātiṁ kātum.

O monks, a merchant endowed with three attributes is able to obtain unattained wealth or develop a wealth already attained. With which three? Here, monks, a merchant does attend carefully to his business in the morning, does attend carefully to his business in the afternoon, and does attend carefully to his business in the evening. Endowed with these three attributes, o monks, a merchant is able to obtain an unattained wealth, or develop a wealth already attained.

Evameva kho, bhikkhave, tīhi dhammehi samannāgato bhikkhu bhabbo anadhigataṁ vā kusalam dhammaṁ anadhigantum, adhigataṁ vā kusalam dhammaṁ phātiṁ kātum. Katamehi tīhi: idha, bhikkhave, bhikkhu pubbanhasamayaṁ sakkaccaṁ samādhinimittam adhiṭhāti, majjhāñhikasamayaṁ... pe... sāyanhasamayaṁ sakkaccaṁ samādhinimittam adiṭhāti. Imehi kho, bhikkhave, tīhi dhammehi samannāgato bhikkhu bhabbo anadhigataṁ vā kusalam dhammaṁ adhigantum, adhigataṁ vā kusalam dhammaṁ phātiṁ kātum’ti.

Similarly, monks, a monk endowed with three attributes is able to obtain an unattained good mental state or develop a good mental state already attained. With which three? Here, monks, a monk does attend carefully to his object of meditation in the morning, does attend carefully to his object of meditation in the afternoon, and does attend carefully to his object of meditation in the evening. Endowed with these three attributes, o monks, a monk is able to obtain an unattained good mental state, or develop a good mental state already attained.

(A.N. 3.2.9 [3.19] Paṭhamapāpañikasuttam)

3.

...Evameva kho, bhikkhave, appakā te sattā ye manussesu paccājāyanti; atha kho eteva sattā bahutarā ye aññatra manussehi paccājāyanti.

...Similarly, monks, few are those beings that are born among men; while many are those beings born apart from men.

...Evameva kho, bhikkhave, appakā te sattā ye majjhimesu janapadesu paccājāyanti; atha kho eteva sattā bahutarā ye paccantimesu janapadesu paccājāyanti ...

...Similarly, monks, few are those beings that are born in the middle provinces; while many are those beings born in the outskirts.

...Evameva kho, bhikkhave, appakā te sattā ye paññavanto, ajalā, anelamūgā paṭibalā

subhāsitadubbhāsitassa athamaññātum; atha kho eteva sattā bahutarā ye dappaññā jañā elamūgā na pañibalā subhāsitadubbhāsitassa athamaññātum.

...Similarly, monks, few are those beings that are wise ones, not stupid, receptive to the doctrine, and competent to discriminate between good speech and bad; while many are those beings that are unwise ones, stupid, unreceptive to the doctrine, and incompetent to discriminate between good speech and bad.

...Evameva kho, bhikkhave, appakā te sattā ye ariyena paññācakkhunā samannāgatā; atha kho eteva satta bahutarā ye avijjāgatā sammūlhā.

...Similarly, monks, few are those beings that are endowed with the noble eye of wisdom; while many are those beings who are ignorant and confused.

...Evameva kho, bhikkhave, appakā te sattā ye labhanti tathāgatam dassanāya; atha kho eteva sattā bahutarā ye na labhanti tathāgatam dassanāya.

...Similarly, monks, few are those beings who get to see the Buddha; while many are those beings who do not get to see the Buddha.

...Evameva kho, bhikkhave, appakā te sattā ye labhanti tathāgatappaveditam dhammavinayam savanāya; atha kho eteva sattā bahutarā, ye na labhanti tathāgatappaveditam dhammavinayam savanāya.

...Similarly, monks, few are those beings who get to hear the teachings expounded by the Buddha; while many are those beings born who do not get to hear the doctrine and the moral code expounded by the Buddha.

(A.N. 1.16.4 [1.323-327] Ekadhammapāli Catutthavaggo)

Further Readings 2

1.

Tīṇi'māni, bhikkhave, nidānāni kammānaṁ samudayāya.

There are these three causes for the arising of kamma.

Lobho nidānaṁ kammānaṁ samudayāya, doso nidānaṁ kammānaṁ samudayāya, moho nidānaṁ kammānaṁ samudayāya.

Greed is an origin of the arising of kamma, anger is an origin of the arising of kamma, and delusion is an origin of the arising of kamma.

Yam, bhikkhave, lobhapakatam kammam lobhajam lobhanidānaṁ lobhasamudayam, tam kammaṁ akusalam, tam kammaṁ sāvajjam, tam kammaṁ dukkhavipākam, tam kammaṁ kammasamudayāya samvattati. Na tam kammaṁ kammanirodhāya samvattati.

That action which is done from greed, is born from greed, has greed as its origin, arises from greed, that action is unskillful, that action is reprehensible, that action results in suffering, that action leads to the arising of kamma. That action does not lead to cessation of kamma.

Yam, bhikkhave, dosapakatam kammam dosajam dosanidānaṁ dosasamudayam, tam kammaṁ akusalam, tam kammaṁ sāvajjam, tam kammaṁ dukkhavipākam, tam kammaṁ kammasamudayāya samvattati. Na tam kammaṁ kammanirodhāya samvattati.

That action which is done from anger, is born from anger, has anger as its origin, arises from anger, that action is unskillful, that action is reprehensible, that action results in suffering, that action leads to the arising of kamma. That action does not lead to cessation of kamma.

Yam, bhikkhave, mohapakatam kammaṁ mohajam mohanidānaṁ mohasamudayam, tam kammaṁ akusalam, tam kammaṁ sāvajjam, tam kammaṁ dukkhavipākam, tam kammaṁ kammasamudayāya samvattati. Na tam kammaṁ kammanirodhāya samvattati.

That action which is done from delusion, is born from delusion, has delusion as its origin, arises from delusion, that action is unskillful, that action is reprehensible, that action results in suffering, that action leads to the arising of kamma. That action does not lead to cessation of kamma.

Imāni kho bhikkhave tīṇi nidānāni kammānaṃ samudayāya.

Indeed these, monks, are three causes for the arising of kamma.

Tīṇimāni bhikkhave nidānāni kammānaṃ samudayāya.

There are these three causes for the arising of kamma.

Katamāni tīṇi?

What are the three?

Alobho nidānaṃ kammānaṃ samudayāya, adoso nidānaṃ kammānaṃ samudayāya, amoho nidānaṃ kammānaṃ samudayāya.

Non-greed is an origin of the arising of kamma, non-anger is an origin of the arising of kamma, and non-delusion is an origin of the arising of kamma.

Yam, bhikkhave, alobhapakataṃ kammānaṃ alobhajānaṃ alobhanidānaṃ alobhasamudayāna, tam kammānaṃ kusalāna, tam kammānaṃ anavajjāna, tam kammānaṃ sukhavipākāna, tam kammānaṃ kammanirodhāya saṃvattati. Na tam kammānaṃ kammasamudayāya saṃvattati.

That action which is done from non-greed, is born from non-greed, has non-greed as its origin, arises from non-greed, that action is skillful, that action is commendable, that action results in happiness, that action leads to freedom from kamma. That action does not lead to the arising of kamma.

Yam, bhikkhave, adosapakataṃ kammānaṃ adosajānaṃ adosanidānaṃ adosasamudayāna, tam kammānaṃ kusalāna, tam kammānaṃ anavajjāna, tam kammānaṃ sukhavipākāna, tam kammānaṃ kammanirodhāya saṃvattati. Na tam kammānaṃ kammasamudayāya saṃvattati.

That action which is done from non-anger, is born from non-anger, has non-anger as its origin, arises from non-anger, that action is skillful, that action is commendable, that action results in happiness, that action leads to freedom from kamma. That action does not lead to the arising of kamma.

Yam, bhikkhave, amohapakataṃ kammānaṃ amohajānaṃ amohanidānaṃ amohasamudayāna, tam kammānaṃ kusalāna, tam kammānaṃ anavajjāna, tam kammānaṃ sukhavipākāna, tam kammānaṃ kammanirodhāya saṃvattati. Na tam kammānaṃ kammasamudayāya saṃvattati.

That action which is done from non-delusion, is born from non-delusion, has non-delusion as its origin, arises from non-delusion, that action is skillful, that action is commendable, that action results in happiness, that action leads to freedom from kamma. That action does not lead to the arising of kamma.

Imāni kho, bhikkhave, tīṇi nidānāni kammānaṃ samudayāyāti.

Indeed these, monks, are three causes for the arising of kamma.

(A.N. 3.11.9. [3.112] Paṭhamanidānasuttam)

2.

Pañcahi, bhikkhave, dhammehi samannāgato bhikkhu cavati, nappatiṭṭhāti saddhamme.

Monks, a monk endowed with five factors falls away, and does not stand firmly in the true doctrine.

Katamehi pañcahi?

With what five?

Assaddho, bhikkhave, bhikkhu cavati, nappatiṭṭhāti saddhamme.

Monks, an un-devoted monk falls away, and does not stand firmly in the true doctrine.

Ahiriko, bhikkhave, bhikkhu cavati, nappatiṭṭhāti saddhamme.

Monks, a shameless monk falls away, and does not stand firmly in the true doctrine.

Anottappī, bhikkhave, bhikkhu cavati, nappatiṭṭhāti saddhamme.

Monks, a remorseless monk falls away, and does not stand firmly in the true doctrine.

Kusīto, bhikkhave, bhikkhu cavati, nappatiṭṭhāti saddhamme.

Monks, a lazy monk falls away, and does not stand firmly in the true doctrine.

Duppañño, bhikkhave, bhikkhu cavati, nappatiṭṭhāti saddhamme

Monks, an unwise monk falls away, and does not stand firmly in the true doctrine.

Imehi kho, bhikkhave, pañcahi dhammehi samannāgato bhikkhu cavati, nappatiṭṭhāti saddhamme.

Monks, a monk endowed with these five factors falls away, and does not stand firmly in the true doctrine.

Pañcahi, bhikkhave, dhammehi samannāgato bhikkhu na cavati, patiṭṭhāti saddhamme.

Monks, a monk endowed with five factors does not fall away, and stands firmly in the true doctrine.

Katamehi pañcahi?

With what five?

Saddho, bhikkhave, bhikkhu na cavati, patiṭṭhāti saddhamme.

Monks, a devoted monk does not fall away, and stands firmly in the true doctrine.

Hirimā, bhikkhave, bhikkhū na cavati, patiṭṭhāti saddhamme.

Monks, a modest monk does not fall away, and stands firmly in the true doctrine.

Ottappī, bhikkhave, bhikkhū na cavati patiṭṭhāti saddhamme.

Monks, a scrupulous monk does not fall away, and stands firmly in the true doctrine.

Āraddhaviryo, bhikkhave, bhikkhu na cavati, patiṭṭhāti saddhamme.

Monks, an energetic monk does not fall away, and stands firmly in the true doctrine.

Paññavā, bhikkhave, bhikkhū na cavati, patiṭṭhāti saddhamme.

Monks, a wise monk does not fall away, and stands firmly in the true doctrine.

Imehi kho, bhikkhave, pañcahi dhammehi samannāgato bhikkhū na cavati, patiṭṭhāti saddhamme.

Monks, a monk endowed with these five factors does not fall away, and stands firmly in the true doctrine.

(A.N. 5.1.8, [5.8] Cavaṇasuttam)

CHAPTER 3

Readings 3

1.

«Bhante Nāgasena, atthi koci satto, yo imamhā kāyā aññam kāyam saṃkamatī?» ti.

“Venerable Nagasena, is there any being which transmigrates from one body to another?”

«Na hi, mahārājā» ti.

“Indeed not, great king.”

«Yadi, bhante Nāgasena, imamhā kāyā aññām kāyā samkamanto natthi, nanu mutto bhavissati pāpakehi kammehi?»ti.

“If, venerable Nagasena, there is nobody who transmigrates from one body to another, then will not one be released from bad deeds?”

«Āma, mahārāja. Yadi na paṭisandaheyya, mutto bhavissati pāpakehi kammehi. Yasmā ca kho, mahārāja, paṭisandahati, tasmā na parimutto pāpakehi kammehi» ti.

“Yes, great king. If one is not reborn, then one is released from bad deeds. But indeed because one is reborn, great king, then one is not fully released from bad deeds.”

(Miln. III.5.7. Buddhavaggo, Aññakāyasaṅkamanapañho)

«Bhante Nāgasena, na ca samkamati, paṭisandahati cā?» ti.

“Venerable Nagasena, one does not transmigrate and one is reborn?”

«Āma, mahārāja, na ca samkamati paṭisandahati cā»ti.

“Yes, great king, one does not transmigrate and one is reborn.”

«Katham, bhante Nāgasena, na ca samkamati paṭisandahati ca? Opammām karohî» ti.

“How, venerable Nagasena, is it that one does not transmigrate and one is reborn? Give me an analogy.”

«Yathā, mahārāja, kocideva puriso padīpato padīpam padīpeyya, kinnu kho so, mahārāja, padīpo padīpamhā samkamanto?» ti.

“Just as, great king, if someone kindled one lamp from another, is it indeed so, great king, that the lamp would transmigrate from the other lamp?”

«Na hi bhante» ti.

“Certainly not, venerable sir.”

«Evameva kho, mahārāja, na ca samkamati paṭisandahati cā» ti.

“Indeed just so, great king, one does not transmigrate and one is reborn.”

(Miln. III.5.5. Buddhavaggo, Asamkamanapaṭisandahanapañho)

2.

“Tam kim maññatha, Sālhā, atthi lobho” ti?

“So what do you think, Salha, does greed exist?”

“Evam, bhante.”

“Yes, venerable sir.”

“Abhijjhā ti kho aham, Sālhā, etamattham vadāmi. Luddho kho ayam, Sālhā, abhijjhālū pāṇam pi hanati, adinnam pi ādiyati, paradāram pi gacchatī, musā pi bhaṇati ... yamsa hoti dīgharattam ahitāya dukkhāyā” ti.

“Indeed I call it covetousness, Salha. A greedy person is a covetous person, and also kills living beings, takes what is not given, commits adultery, and speaks falsely ... which will bring him a long time of harm and suffering.”

“Evam, bhante.”

“Yes, venerable sir.”

“Tam kim maññatha, Sālhā, atthi doso” ti?

“So what do you think, Salha, does hatred exist?”

“Evam, bhante.”

“Yes, venerable sir.”

“Byāpādo ti kho aham, Sālhā, etamattham vadāmi. Duṭṭho kho ayam, Sālhā, byāpannacitto pāṇam pi hanati, adinnam pi ādiyati, paradāram pi gacchati, musā pi bhaṇati ... yamsa hoti dīgharattam ahitāya dukkhāyā” ti.

“Indeed I call it malevolence, Salha. A hateful person is a malevolent person, and also kills living beings, takes what is not given, commits adultery, and speaks falsely ... which will bring him a long time of harm and suffering.”

“Evam, bhante.”

“Yes, venerable sir.”

“Taṃ kim maññatha, Sālhā, atthi moho” ti?

“So what do you think, Salha, does delusion exist?”

“Evam, bhante.”

“Yes, venerable sir.”

“Avijjā ti kho aham, Sālhā, etamattham vadāmi. Mūlho kho ayam, Sālhā, avijjāgato pāṇam pi hanati, adinnam pi ādiyati, paradāram pi gacchati, musā pi bhaṇati ... yamsa hoti dīgharattam ahitāya dukkhāyā” ti.

“Indeed I call it ignorance, Salha. A deluded person is an ignorant person, and also kills living beings, takes what is not given, commits adultery, and speaks falsely ... which will bring him a long time of harm and suffering.”

“Evam, bhante.”

“Yes, venerable sir.”

«Taṃ kim maññatha, Sālhā, ime dhammā kusalā vā akusalā vā» ti?

“So what do you think, Salha, are these mental qualities skillful or unskillful?”

«Akusalā, bhante.»

“Unskillful, venerable sir.”

«Sāvajjā vā anavajjā vā» ti?

“Reprehensible or commendable?”

«Sāvajjā, bhante.»

“Reprehensible, venerable sir.”

«Viññūgarahitā vā viññuppasathā vā» ti?

“Despised by the wise, or praised by the wise?”

«Viññūgarahitā, bhante.»

“Despised by the wise, venerable sir.”

(A.N. 3.7.6. [3.66] Mahāvaggo, Sālhasuttam
<http://www.accesstoinsight.org/canon/anguttara/an3-66.html>)

3.

Yasmā ca kho, bhikkhave, sakkā akusalam pajahitum, tasmāham evam vadāmi - «akusalam, bhikkhave, pajahathā» ti. Akusalam ca hi’dam, bhikkhave, pahīnam ahitāya, dukkhāya samvattayya, nāham evam vadeyyam - «akusalam, bhikkhave, pajahathā» ti. Yasmā ca kho, bhikkhave, akusalam pahīnam hitāya sukhāya samvattati, tasmāham evam vadāmi - «akusalam, bhikkhave, pajahathā» ti.

Because, monks, one can renounce unwholesomeness, then I say thus “monks, renounce unwholesomeness”. Indeed, monks, if the renunciation of unwholesomeness would lead to harm and suffering, I would not say thus “monks, renounce unwholesomeness”. Because, monks, the renunciation of unwholesomeness leads to welfare and happiness, thus I say “monks, renounce unwholesomeness”.

Kusalam, bhikkhave, bhāvetha. Sakkā, bhikkhave, kusalam bhāvetum. ... Yasmā ca

kho, bhikkhave, sakkā kusalam bhāvetum, tasmāham evam vadāmi - «kusalam, bhikkhave, bhāvethā» ti. Kusalam ca hi'dam, bhikkhave, bhāvitam ahitāya, dukkhāya saṃvatteyya, nāham evam vadeyyam - «kusalam, bhikkhave, bhāvethā» ti. Yasmā ca kho, bhikkhave, kusalam bhāvitam hitāya, sukhāya saṃvattati, tasmāham evam vadāmi «kusalam, bhikkhave, bhāvethā» ti.”

Develop virtue, monks. It is possible, monks, to develop virtue. Because it is possible to develop virtue, then I say thus “monks, develop virtue”. Indeed, monks, if the development of virtue would lead to harm and suffering, I would not say thus “monks, develop virtue”. Because, monks, the development of virtue leads to welfare and happiness, thus I say “monks, develop virtue”.

(A.N. 2.2.19 Adhikaraṇavaggo)

Further Readings 3

1.

“Tam kiṃ maññatha, Sālhā, atthi alobho” ti?

“So what do you think, Salha, does non-greed exist?”

“Evam, bhante.”

“Yes, venerable sir.”

“Anabhijjhā’ti kho aham, Sālhā, etamattham vadāmi. Aluddho kho ayam, Sālhā, anabhijjhālū n’eva pāṇam hanati, na adinnam ādiyati, na paradāram gacchati, na musā bhaṇati, param pi na tathattāya samādapeti, yam’sa hoti dīgharattam hitāya sukhāyā” ti.

“I call it non-covetousness, Salha. A non-greedy person is a non-covetous person, and does not kill living beings, does not take what is not given, does not commit adultery, does not speak falsely, and does not encourage others to do likewise, which will bring him a long time of welfare and happiness.”

“Evam, bhante.”

“Yes, venerable sir.”

“Tam kiṃ maññatha, Sālhā, atthi adoso” ti?

“So what do you think, Salha, does non-hatred exist?”

“Evam, bhante.”

“Yes, venerable sir.”

“Abyāpādo’ti kho aham, Sālhā, etamattham vadāmi. Aduṭṭho kho ayam, Sālhā, abyāpannacitto n’eva pāṇam hanati, na adinnam ādiyati, na paradāram gacchati, na musā bhaṇati, param pi na tathattāya samādapeti, yam’sa hoti dīgharattam hitāya sukhāyā” ti.

“I call it goodwill, Salha. An amiable person is a person of goodwill, and does not kill living beings, does not take what is not given, does not commit adultery, does not speak falsely, and does not encourage others to do likewise, which will bring him a long time of welfare and happiness.”

“Evam, bhante.”

“Yes, venerable sir.”

“Tam kiṃ maññatha, Sālhā, atthi amoho” ti?

“So what do you think, Salha, does non-delusion exist?”

“Evam, bhante.”

“Yes, venerable sir.”

“Vijjā’ti kho aham, Sālhā, etamattham vadāmi. Amūlho kho ayam, Sālhā, vijjāgato n’eva pāṇam hanati, na adinnam ādiyati, na paradāram gacchati, na musā bhaṇati, param

pi na tathattāya samādapeti, yam sa hoti dīgharattam hitāya sukhāyā” ti.

“I call it wisdom, Salha. A non-deluded person is a wise person, and does not kill living beings, does not take what is not given, does not commit adultery, does not speak falsely, and does not encourage others to do likewise, which will bring him a long time of welfare and happiness.”

“Evan, bhante.”

“Yes, venerable sir.”

“Tām kiṁ maññatha, Sālhā, ime dhammā kusalā vā akusalā vā” ti?

“So what do you think, Salha, are these mental qualities skillful or unskillful?”

“Kusalā, bhante.”

“Skillful, venerable sir.”

“Sāvajjā vā anavajjā vā” ti?

“Reprehensible or commendable?”

“Anavajjā, bhante.”

“Commendable, venerable sir.”

“Viññūgarahitā vā viññuppasatthā vā” ti?

“Despised by the wise, or praised by the wise?”

“Viññuppasatthā, bhante.”

“Praised by the wise, venerable sir.”

“Samattā samādinnā hitāya sukhāya saṁvattanti, no vā ... ?”

“Grasped and accepted this leads to welfare and happiness, doesn’t it ... ?”

“Samattā, bhante, samādinnā hitāya sukhāya saṁvattantī ...” ‘ti.

“Grasped, venerable sir, and accepted this leads to welfare and happiness ...”

“... Yadā tumhe, Sālhā, attanā’va jāneyyātha: ‘ime dhammā kusalā, ime dhammā anavajjā, ime dhammā viññūppasatthā, ime dhammā samattā samādinnā hitāya sukhāya saṁvattantī’ ti, atha tumhe, Sālhā, upasampajja vihareyyāthā” ‘ti ...

“... When you, Salha, know this for yourselves: ‘these qualities are wholesome, these qualities are commendable, these qualities are praised by the wise, these qualities when accomplished and undertaken lead to welfare and happiness, then, Salha, you will have taken them upon yourselves and will live accordingly’ ...”

(A.N. 3.7.6. [3.66] Mahāvaggo, Sālhāsuttam
<http://www.accesstoinsight.org/canon/anguttara/an3-66.html>)

2.

“Nāham, bhikkhave, aññam ekadhammam pi samanupassāmi, yam evam abhāvitam akammaniyam hoti, yathayidaṁ, bhikkhave, cittaṁ.

Cittam, bhikkhave, abhāvitam akammaniyam hotī” ti.

“Monks, indeed I do not perceive another single thing that when undeveloped is so unworkable, monks, as is the mind. The mind, monks, when undeveloped is unworkable.”

“Nāham, bhikkhave, aññam ekadhammam pi samanupassāmi, yam evam bhāvitam kammaniyam hoti, yathayidaṁ, bhikkhave, cittaṁ.

Cittam, bhikkhave, bhāvitam kammaniyam hotī” ti.

“Monks, indeed I do not perceive another single thing that when developed is so workable, monks, as is the mind. The mind, monks, when developed is workable.”

“Nāham, bhikkhave, aññam ekadhammam pi samanupassāmi, yam evam abhāvitam mahato anatthāya saṁvattati, yathayidaṁ, bhikkhave, cittaṁ.

Cittam, bhikkhave, abhāvitam mahato anatthāya samvattatī” ti.

“Monks, indeed I do not perceive another single thing that when undeveloped leads to such great misery, monks, as does the mind. The mind, monks, undeveloped leads to great misery.”

“Nāham, bhikkhave, aññam ekadhammam pi samanupassāmi, yam evam bhāvitam mahato atthāya samvattati, yathayidam, bhikkhave, cittam.

Cittam, bhikkhave, bhāvitam mahato atthāya samvattatī” ti.

“Monks, indeed I do not perceive another single thing that when developed leads to such great well-being, monks, as does the mind. The mind, monks, developed leads to great well-being.”

“Nāham, bhikkhave, aññam ekadhammam pi samanupassāmi, yam evam abhāvitam apātubhūtam mahato anatthāya samvattati, yathayidam, bhikkhave, cittam.

Cittam, bhikkhave, abhāvitam apātubhūtam mahato anatthāya samvattatī” ti.

“Monks, indeed I do not perceive another single thing that when undeveloped and not manifested leads to such great misery, monks, as does the mind. The mind, monks, undeveloped and not manifested leads to great misery.”

“Nāham, bhikkhave, aññam ekadhammam pi samanupassāmi, yam evam bhāvitam pātubhūtam mahato atthāya samvattati, yathayidam, bhikkhave, cittam.

Cittam, bhikkhave, bhāvitam pātubhūtam mahato atthāya samvattatī” ti.

“Monks, indeed I do not perceive another single thing that when developed and manifested leads to such great well-being, monks, as does the mind. The mind, monks, developed and manifested leads to great well-being.”

“Nāham, bhikkhave, aññam ekadhammam pi samanupassāmi, yam evam abhāvitam abahulikatam mahato anatthāya samvattati, yathayidam, bhikkhave, cittam.

Cittam, bhikkhave, abhāvitam abahulikatam mahato anatthāya samvattatī” ti.

“Monks, indeed I do not perceive another single thing that when undeveloped and unexercised leads to such great misery, monks, as does the mind. The mind, monks, undeveloped and unexercised leads to great misery.”

“Nāham, bhikkhave, aññam ekadhammam pi samanupassāmi, yam evam bhāvitam abahulikatam dukkhādhivaham hoti, yathayidam, bhikkhave, cittam.

Cittam, bhikkhave, bhāvitam abahulikatam dukkhādhivaham hotī” ti.

“Monks, indeed I do not perceive another single thing that when developed and exercised leads to such great well-being, monks, as does the mind. The mind, monks, developed and exercised leads to great well-being.”

“Nāham, bhikkhave, aññam ekadhammam pi samanupassāmi, yam evam abhāvitam abahulikatam dukkhādhivaham hoti, yathayidam, bhikkhave, cittam.

Cittam, bhikkhave, bhāvitam abahulikatam dukkhādhivaham hotī” ti.

“Monks, indeed I do not perceive another single thing that when undeveloped and unexercised is so full of suffering, monks, as is the mind. The mind, monks, undeveloped and unexercised brings suffering.”

“Nāham, bhikkhave, aññam ekadhammam pi samanupassāmi, yam evam bhāvitam abahulikatam sukhhāvaham hoti, yathayidam, bhikkhave, cittam.

Cittam, bhikkhave, bhāvitam abahulikatam sukhhādhhivaham hotī” ti.

“Monks, indeed I do not perceive another single thing that when developed and exercised is so full of happiness, monks, as is the mind. The mind, monks, developed and exercised brings happiness.”

3.

“Katamañca, bhikkhave, dukkham ariyasaccam?

“What, monks, is the noble truth of suffering?

Jāti pi dukkhā, jarā pi dukkhā, maraṇam pi dukkham, ... appiyehi sampayogo pi dukkho, piyehi vippayogo pi dukkho, yam p’icchaṇ na labhati tam pi dukkham, saṃkhittena pañc’upādānakkhandhā pi dukkhā.”

Birth is suffering, old age is suffering, death is suffering, ... association with that which is unpleasant is suffering, separation from that which is pleasant is suffering, not getting one’s desire is suffering; in short, the five aggregates of clinging are suffering.”

(D.N. 2.9. [22] Mahāsatipaṭṭhānasuttam)

4.

«Bhante Nāgasena, kiṃlakkhaṇam viññāṇan» ti?

“Venerable Nagasena, what is the distinguishing mark of consciousness?”

«Vijānanalakkhaṇam, mahārāja, viññāṇan» ti.

“The distinguishing mark of consciousness, great king, is cognizing.”

«Opammapaṇ karohī» ti.

“Make a simile.”

«Yathā, mahārāja, nagaraguttiko majjhe nagare siṃghāṭake nisinno passeyya puratthimadisato purisam āgacchantaṇ, passeyya dakkhiṇadisato purisam āgacchantaṇ, passeyya pacchimadisato purisam āgacchantaṇ, passeyya uttaradisato purisam āgacchantaṇ, evameva kho, mahārāja, yañca puriso cakkhunā rūpam passati, tam viññāṇena vijānāti, yañca sotena saddam suṇāti, tam viññāṇena vijānāti, yañca ghānena gandham ghāyati, tam viññāṇena vijānāti, yañca jivhāya rasam sāyati, tam viññāṇena vijānāti, yañca kāyena phoṭṭhabbam phusati, tam viññāṇena vijānāti, yañca manasā dhammam vijānāti, tam viññāṇena vijānāti.

“Just as, great king, a city-superintendent sitting at the crossroads in the middle of the city could see a person coming from the eastern direction, could see a person coming from the southern direction, could see a person coming from the western direction, and could see a person coming from the northern direction, then indeed, great king, does a person cognize with consciousness a form he sees with the eye, cognize with consciousness a sound he hears with the ear, cognize with consciousness a scent he smells with the nose, cognize with consciousness a taste he savors with the tongue, cognize with consciousness a touch he feels with the body, and cognize with consciousness a mental state he cognizes with the mind.”

Evam kho, mahārāja, vijānanalakkhaṇam viññāṇan» ti.

“Indeed thus, great king, the distinguishing mark of consciousness is cognizing.”

«Kallo’si, bhante Nāgasenā» ti.

“You are clever, venerable Nagasena.”

(Miln. III.3.12. Vicāravaggo, Viññāṇalakkhaṇapañho)

CHAPTER 4

Readings 4

1.

Evameva kho, bhikkhave, cattāro’me samañabrahmaṇānam upakkilesā, yehi upakkilesehi upakkiliṭṭhā eke samañabrahmaṇā na tapanti, na bhāsanti, na virocanti.

Similarly, monks, there are these four defilements of Brahmins and recluses, tainted with which, some Brahmins and recluses do not shine, are not lustrous, and are dim.

Katame cattāro?

What are these four?

Santi, bhikkhave, eke samañabrahmaṇā suraṁ pivanti merayaṁ, surāmerayapānā appaṭiviratā. Ayam, bhikkhave, paṭhamo samañabrahmaṇānam upakkileso, yena upakkilesena upakkiliṭṭhā eke samañabrahmaṇā na tapanti, na bhāsanti, na virocanti.

There are, monks, some Brahmins and recluses that drink wine and liquor, and show no restraint from drinking wine and liquor. This, monks, is the first defilement of Brahmins and recluses, tainted with which, some Brahmins and recluses do not shine, are not lustrous, and are dim.

Santi, bhikkhave, eke samañabrahmaṇā methunaṁ dhammam patisevanti, methunasmā dhammā appaṭiviratā. Ayam, bhikkhave, dutiyo samañabrahmaṇānam upakkileso yena upakkilesena upakkiliṭṭhā eke samañabrahmaṇā na tapanti, na bhāsanti, na virocanti.

There are, monks, some Brahmins and recluses that indulge in sexual intercourse, and show no restraint from sexual intercourse. This, monks, is the second defilement of Brahmins and recluses, tainted with which, some Brahmins and recluses do not shine, are not lustrous, and are dim.

Santi, bhikkhave, eke samañabrahmaṇā jātarūparajataṁ sādiyanti, jātarūparajatapaṭiggahaṇā appaṭiviratā. Ayam, bhikkhave, tatiyo samañabrahmaṇānam upakkileso yena upakkilesena upakkiliṭṭhā eke samañabrahmaṇā na tapanti, na bhāsanti, na virocanti.

There are, monks, some Brahmins and recluses that appropriate gold and silver, and show no restraint from receiving gold and silver. This, monks, is the third defilement of Brahmins and recluses, tainted with which, some Brahmins and recluses do not shine, are not lustrous, and are dim.

Santi, bhikkhave, eke samañabrahmaṇā micchājīvena jīvanti, micchājīvā appaṭiviratā. Ayam, bhikkhave, catuttho samañabrahmaṇānam upakkileso yena upakkilesena upakkiliṭṭhā eke samañabrahmaṇā na tapanti, na bhāsanti, na virocanti.

There are, monks, some Brahmins and recluses that live by wrong livelihood, and show no restraint from wrong livelihood. This, monks, is the fourth defilement of Brahmins and recluses, tainted with which, some Brahmins and recluses do not shine, are not lustrous, and are dim.

Ime kho, bhikkhave, cattāro samañabrahmaṇānam upakkilesā, yehi upakkilesehi upakkiliṭṭhā eke samañabrahmaṇā na tapanti, na bhāsanti, na virocantī.

Indeed these, monks, are the four defilements of Brahmins and recluses, tainted with which, some Brahmins and recluses do not shine, are not lustrous, and are dim.

Suraṁ pivanti merayaṁ

paṭisevanti methunaṁ

Rajataṁ jātarūpam ca
sādiyanti aviddasu
Micchājīvena jīvanti
eke samañabrahmaṇā.

*Some Brahmins and recluses drink wine and liquor,
Indulge in sexual intercourse,
Ignorantly appropriate gold and silver,
And live by wrong livelihood.*

(A.N. 4.5.10. [4.50] Rohitassavaggo, Upakkilesasuttam)

2.

Bhojanam, Suppavāse, dentī ariyasāvikā paṭiggāhakānam cattāri ṭhānāni deti.

The noble female disciple who gives food, Suppavase, to recipients, provides four conditions.

Katamāni cattāri?

What four?

Āyum deti, vaṇṇam deti, sukhaṇ deti, balaṇ deti.

She gives long life, health, well-being, and strength.

Āyum kho pana datvā āyussa bhāgīnī hoti dibbassa vā mānusassa vā. Vaṇṇam datvā vaṇṇassa bhāgīnī hoti dibbassa vā mānusassa vā. Sukhaṇ datvā sukhassa bhāgīnī hoti dibbassa vā mānusassa vā. Balaṇ datvā balassa bhāgīnī hoti dibbassa vā mānusassa vā.

Then indeed having given long life, she herself is a participant in long life either divine or human. Having given health, she is a participant in health, either divine or human. Having given contentment, she is a participant in contentment, either divine or human. Having given strength, she is a participant in strength, either divine or human.

Bhojanam, Suppavāse, dentī ariyasāvikā paṭiggāhakānam imāni cattāri ṭhānāni detīti.

Suppavase, the noble female disciple who gives food to those who need it, provides these four conditions.

(A.N. 4.6.7. [4.57] Puññabhisandavaggo, Suppavāsāsuttam)

3.

Na bhaje pāpake mitte - na bhaje purisādhame;
Bhajetha mitte kalyāṇe - bhajetha purisuttame.

*Do not associate with wicked friends, nor with unrighteous people.
Associate with virtuous friends, with the noblest people.*

(Dhp. 6:78)

Sabbe tasanti daṇḍassa - sabbe bhāyanti maccuno;
Attānaṁ upamam kātva - na haneyya na ghātaye.

*All fear punishment, and all fear death.
Having drawn an analogy to yourself, do not kill nor cause to be killed.*

Sabbe tasanti daṇḍassa - sabbesam jīvitam piyam;
Attānaṁ upamam kātva - na haneyya na ghātaye.

*All fear punishment, life is dear to all.
Having drawn an analogy to yourself, do not kill nor cause to be killed.*

(Dhp. 10:129-130)

Bahum pi ce sahitam bhāsamāno - na takkaro hoti naro pamatto
gopo'va gāvo gaṇayam paresam - na bhāgavā sāmaññassa hoti.
*Even if he recites much the scriptures, but does not practice them, a lazy man
Is like a cowherd counting the cattle of others, and is not a participant in the
holy life.*

Appam pi ce sahitam bhāsamāno - dhammassa hoti anudhammacārī
rāgañ ca dosañ ca pahāya moham - sammappajāno suvimuttacitto
anupādiyāno idha vā huram vā - sa bhāgavā sāmaññassa hoti.
*Even if he recites little the scriptures, the one who acts in accordance with
the Dhamma,
Having renounced greed, anger, and delusion, he is a fully comprehending
one with a well-freed mind; he is freed from clinging in this world and the
next; and he is a participant in the holy life.*

(Dhp. 1:19-20)

Piyato jāyatī soko - piyato jāyatī bhayam;
Piyato vippamuttassa - n'atthi soko, kuto bhayam?
*Sorrow arises from pleasure, as does fear;
For one who is freed from pleasure, there is no sorrow, and where is fear?*

Pemato jāyatī soko - pemato jāyatī bhayam;
Pemato vippamuttassa - n'atthi soko, kuto bhayam?
*Sorrow arises from affection, as does fear;
For one who is freed from affection, there is no sorrow, and where is fear?*

Ratiyā jāyatī soko - ratiyā jāyatī bhayam;
Ratiyā vippamuttassa - n'atthi soko, kuto bhayam?
*Sorrow arises from attachment, as does fear;
For one who is freed from attachment, there is no sorrow, and where is fear?*

Kāmato jāyatī soko - kāmato jāyatī bhayam;
Kāmato vippamuttassa, n'atthi soko, kuto bhayam?
*Sorrow arises from lust, as does fear;
For one who is freed from lust, there is no sorrow, and where is fear?*

Taṇhāya jāyatī soko - taṇhāya jāyatī bhayam;
Taṇhāya vippamuttassa - n'atthi soko, kuto bhayam?
*Sorrow arises from craving, as does fear;
For one who is freed from craving, there is no sorrow, and where is fear?*

(Dhp. 16:212-216)

Further Readings 4

1.

Dve'mā, bhikkhave, parisā.
Monks, there are these two types of assemblies.
Katamā dve?

What two?

Uttānā ca parisā gambhīrā ca parisā.

There are shallow assemblies and deep assemblies.

Katamā ca, bhikkhave, uttānā parisā?

And what, monks, is a shallow assembly?

Idha, bhikkhave, yassam pariśāyam bhikkhū uddhatā honti unnaṭā capalā mukharā vikiṇṇavācā ... asampajānā samāhitā vibbhantacittā pākat'indriyā.

Here, monks, in this type of assembly monks are agitated, proud, fickle, garrulous, loose-talking ... unmindful, uncollected, with wandering minds, and unbridled faculties.

Ayam vuccati, bhikkhave, uttānā parisā.

This, monks, is called a shallow assembly.

Katamā ca, bhikkhave, gambhīrā parisā?

And what, monks, is a deep assembly?

Idha, bhikkhave, yassam pariśāyam bhikkhū anuddhatā honti anunnaṭā acapalā amukharā avikiṇṇavācā ... sampajānā samāhitā ekaggacittā samvut'indriyā.

Here, monks, in this type of assembly monks are balanced, humble, steadfast, quiet, not loose-talking ... mindful, collected, with one-pointed minds, and restrained faculties.

Ayam vuccati, bhikkhave, gambhīrā parisā.

This, monks, is called a deep assembly.

Imā kho, bhikkhave, dve parisā.

Indeed, monks, these are two types of assemblies.

(A.N.2.5.1. [2.43] Parisavaggo)

Dve'mā, bhikkhave, parisā.

Monks, there are these two types of assemblies.

Katamā dve?

What two?

Vaggā ca parisā samaggā ca parisā.

There are dissentious assemblies and united assemblies.

Katamā ca, bhikkhave, vaggā parisā?

And what, monks, is a dissentious assembly?

Idha, bhikkhave, yassam pariśāyam bhikkhū bhaṇḍanajātā kalahajātā vivādāpannā ... viharanti.

Here, monks, in this type of assembly monks live quarrelsome, disputing, arguing.

Ayam vuccati, bhikkhave, vaggā parisā.

This, monks, is called a dissentious assembly.

Katamā ca, bhikkhave, samaggā parisā?

And what, monks, is a united assembly?

Idha, bhikkhave, yassam pariśāyam bhikkhū samaggā sammodamānā avivadāmānā khīrodakībhūtā ... viharanti.

Here, monks, in this type of assembly monks live united, in agreement, non-disputing, harmonious as milk and water.

Ayam vuccati, bhikkhave, samaggā parisā.

This, monks, is called a united assembly.

Imā kho, bhikkhave, dve parisā.

Indeed, monks, these are two types of assemblies.

(A.N.2.5.2. [2.44] Parisavaggo)

Dve'mā, bhikkhave, parisā.

Monks, there are these two types of assemblies.

Katamā dve?

What two?

Visamā ca parisā samā ca parisā.

There are unharmonious assemblies and harmonious assemblies.

Katamā ca, bhikkhave, visamā parisā?

And what, monks, is an unharmonious assembly?

Idha, bhikkhave, yassam̄ parisāyam̄ adhammakkammāni pavattanti dhammakkammāni nappavattanti, avinayakkammāni pavattanti vinayakkammāni nappavattanti, adhammakkammāni dippanti dhammakkammāni na dippanti, avinayakkammāni dippanti vinayakkammāni na dippanti.

Here, monks, in this type of assembly monks perform unrighteous actions, and do not perform righteous actions; they perform unethical actions, and do not perform ethical actions; they are illustrious with unrighteous actions, and not with righteous actions; they are illustrious with unethical actions, and not with ethical actions.

Ayam vuccati, bhikkhave, visamā parisā.

This, monks, is called an unharmonious assembly.

Katamā ca, bhikkhave, samā parisā?

And what, monks, is a harmonious assembly?

Idha, bhikkhave, yassam̄ parisāyam̄ dhammakkammāni pavattanti adhammakkammāni nappavattanti, vinayakkammāni pavattanti avinayakkammāni nappavattanti, dhammakkammāni dippanti adhammakkammāni na dippanti, vinayakkammāni dippanti avinayakkammāni na dippanti.

Here, monks, in this type of assembly monks perform righteous actions, and do not perform unrighteous actions; they perform ethical actions, and do not perform unethical actions; they are illustrious with righteous actions, and not with unrighteous actions; they are illustrious with ethical actions, and not with unethical actions.

Ayam vuccati, bhikkhave, samā parisā.

This, monks, is called a harmonious assembly.

Imā kho, bhikkhave, dve parisā.

Indeed, monks, these are two types of assemblies.

(A.N.2.5.8. [2.50] Parisavaggo)

2.

Appamādo amatapadam̄ - pamādo maccuno padam̄;
appamattā na mīyanti - ye pamattā yathā matā.

*Diligence is the path to the deathless – negligence the path to death;
The diligent do not die – the negligent are as if dead already.*

Evam̄ visesato ñatvā - appamādamhi pañditā;
appamāde pamodanti - ariyānam̄ gocare rata.

*Having completely understood this about diligence, the wise
Rejoice in diligence, delighting in the sphere of the nobles.*

(Dhp. 2:21-22)

Ūdakam̄ hi nayanti nettikā - usukārā namayanti tejanam̄.
dāruṇ̄ namayanti tacchakā - attānam̄ damayanti pañditā.

Indeed irrigators direct water, fletchers fashion arrows,

Carpenters shape wood, and the wise tame themselves.

Selo yathā ekaghano - vātēna na samīrati;
evam nindāpasamṣāsu - na samiñjanti pañḍitā.
*Just as a solid rock is not moved by the wind,
So the wise are not shaken by blame or praise.*

Yathā pi rahado gambhīro - vippasanno anāvilo;
evam dhammāni sutvāna - vippasīdanti pañḍitā.
*Just as a deep and clear lake, is not stirred up,
So the wise, having heard the teachings, are serene.*

(Dhp. 6:80-82)

Andhabhūto ayam loko - tanuk'ettha vipassati;
sakuṇo jālamutto'va - appo saggāya gacchati.
*Blinded is this world, few see clearly here;
Few fly to heaven like a bird freed from a net.*

(Dhp. 13:174)

3.

Dve'māni, bhikkhave, sukhāni.

Monks, there are these two types of happiness.

Katamāni dve?

What two?

Gihisukham ca pabbajitasukham ca.

There is the happiness of the householder and the happiness of one who has gone forth.

Imāni kho, bhikkhave, dve sukhāni.

Indeed, monks, these are two types of happiness.

Etadaggam, bhikkhave, imesam dvinnam sukhānam yadidam pabbajitasukham ti.

The better, monks, of these two types of happiness is the happiness of one who has gone forth.

Dve'māni, bhikkhave, sukhāni.

Monks, there are these two types of happiness.

Katamāni dve?

What two?

Kāmasukham ca nekkhammasukham ca.

There is the happiness of sense desire and the happiness of renunciation.

Imāni kho, bhikkhave, dve sukhāni.

Indeed, monks, these are two types of happiness.

Etadaggam, bhikkhave, imesam dvinnam sukhānam yadidam nekkhammasukham ti.

The better, monks, of these two types of happiness is the happiness of renunciation.

Dve'māni, bhikkhave, sukhāni.

Monks, there are these two types of happiness.

Katamāni dve?

What two?

Upadhisukham ca nirupadhisukham ca.

There is the happiness of attachment and the happiness of detachment.

Imāni kho, bhikkhave, dve sukhāni.

Indeed, monks, these are two types of happiness.

Etadaggam, bhikkhave, imesam dvinnam sukhānam yadidañ nirupadhisukham ti.

The better, monks, of these two types of happiness is the happiness of detachment.

Dve'māni, bhikkhave, sukhāni.

Monks, there are these two types of happiness.

Katamāni dve?

What two?

Sāsavasukham ca anāsavasukhañca.

There is the happiness of clinging and the happiness of non-clinging.

Imāni kho, bhikkhave, dve sukhāni.

Indeed, monks, these are two types of happiness.

Etadaggam, bhikkhave, imesam dvinnam sukhānam yadidañ anāsavasukham ti.

The better, monks, of these two types of happiness is the happiness of non-clinging.

Dve'māni, bhikkhave, sukhāni.

Monks, there are these two types of happiness.

Katamāni dve?

What two?

Sāmisam ca sukham nirāmisam ca sukham.

There is the happiness of the flesh and the happiness not of the flesh.

Imāni kho, bhikkhave, dve sukhāni.

Indeed, monks, these are two types of happiness.

Etadaggam, bhikkhave, imesam dvinnam sukhānam yadidañ nirāmisam sukham ti.

The better, monks, of these two types of happiness is the happiness not of the flesh.

Dve'māni, bhikkhave, sukhāni.

Monks, there are these two types of happiness.

Katamāni dve?

What two?

Ariyasukham ca anariyasukham ca.

There is the happiness of the noble and the happiness of the ignoble.

Imāni kho, bhikkhave, dve sukhāni.

Indeed, monks, these are two types of happiness.

Etadaggam, bhikkhave, imesam dvinnam sukhānam yadidañ ariyasukham ti.

The better, monks, of these two types of happiness is the happiness of the noble.

Dve'māni, bhikkhave, sukhāni.

Monks, there are these two types of happiness.

Katamāni dve?

What two?

Kāyikam ca sukham cetasikam ca sukham.

There is the happiness of the body and the happiness of the mind.

Imāni kho, bhikkhave, dve sukhāni.

Indeed, monks, these are two types of happiness.

Etadaggam, bhikkhave, imesañ dvinnam sukhānam yadidam cetasikam sukham ti.

The better, monks, of these two types of happiness is the happiness of the mind.

(A.N.2.7.1-7 [2.65-71] Sukhavaggo)

4.

Pañcahi, bhikkhave, amgehi samannāgato rājā cakkavattī dhammen’eva cakkam pavatteti, tam hoti cakkam appaṭivattiyam kenaci manussabhūtena paccatthikena pāṇinā.

Endowed with five qualities, monks, a king who is a universal monarch righteously sets in motion the wheel; which wheel is irreversible by anyone, by any human being, by any opponent, by any living being.

Katamehi pañcahi?

What five?

Idha, bhikkhave, rājā cakkavattī atthaññū ca hoti, dhammaññū ca, mattaññū ca, kālaññū ca, parisaññū ca.

Here, monks, a king who is a universal monarch is one who knows what is useful, one who knows the teachings, one who is moderate, one who knows the proper time, and one who knows the assembly.

Imehi kho, bhikkhave, pañcahi amgehi samannāgato rājā cakkavattī dhammeneva cakkam pavatteti; tam hoti cakkam appaṭivattiyam kenaci manussabhūtena paccatthikena pāṇinā.

Endowed with these five qualities, monks, a king who is a universal monarch righteously sets in motion the wheel; which wheel is irreversible by anyone, by any human being, by any opponent, by any living being.

Evamevañ kho, bhikkhave, pañcahi dhammehi samannāgato tathāgato araham sammāsambuddho dhammeneva anuttaram dhammacakkam pavatteti; tam hoti cakkam appaṭivattiyam samanena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmiṁ.

Similarly, monks, endowed with five qualities, the Buddha, the worthy one, the supremely enlightened one, righteously sets in motion the unsurpassed wheel of truth; which wheel is irreversible by a recluse, or by a Brahmin, or by a deity, or by the devil, or by the supreme god, or by anyone in this world.

Katamehi pañcahi?

What five?

Idha, bhikkhave, tathāgato araham sammāsambuddho atthaññū, dhammaññū, mattaññū, kālaññū, parisaññū.

Here, monks, the Buddha, the worthy one, the supremely enlightened one, is one who knows what is useful, one who knows the teachings, one who is moderate, one who knows the proper time, and one who knows the assembly.

Imehi kho, bhikkhave, pañcahi dhammehi samannāgato tathāgato araham sammāsambuddho dhammeneva anuttaram dhammacakkam pavatteti; tam hoti dhammacakkam appaṭivattiyam samanena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmiṁ ti.

Endowed with these five qualities, monks, the Buddha, the worthy one, the supremely enlightened one, righteously sets in motion the unsurpassed wheel of truth; which wheel

is irreversible by a monk, or by a Brahmin, or by a deity, or by the devil, or by the supreme god, or by anyone in this world.

(A.N.5.14.1. [5.131] Rājavaggo, Paṭhamacakkānuvattanasuttam)

CHAPTER 5

Readings 5

1.

«Jāneyya nu kho, bho Gotama, asappuriso asappurisam - ‘asappuriso ayam bhavam’»ti?

“Master Gotama, would a wicked person recognize a wicked person, knowing ‘That individual is a wicked person’”?

«Aṭṭhānaṁ kho etam, brāhmaṇa, anavakāso yam asappuriso asappurisam jāneyya - ‘asappuriso ayam bhavam’»ti.

“Indeed that is impossible, Brahmin, it cannot be that a wicked person would recognize a wicked person, knowing ‘That individual is a wicked person’”.

«Jāneyya pana, bho Gotama, asappuriso sappurisam - ‘sappuriso ayam bhavam’»ti?

“Then, master Gotama, would a wicked person recognize a virtuous person, knowing ‘That individual is a wicked person’”?

«Etam pi kho, brāhmaṇa, aṭṭhānaṁ anavakāso yam asappuriso sappurisam jāneyya - ‘sappuriso ayam bhavam’»ti.

“Indeed that too is impossible, Brahmin, it cannot be that a wicked person would recognize a virtuous person, knowing ‘That individual is a virtuous person’”.

«Jāneyya nu kho, bho Gotama, sappuriso sappurisam - ‘sappuriso ayam bhavam’»ti?

“Then, master Gotama, would a virtuous person recognize a virtuous person, knowing ‘That individual is a virtuous person’”?

«Thānaṁ kho etam, brāhmaṇa, vijjati yam sappuriso sappurisam jāneyya - ‘sappuriso ayam bhavam’»ti.

“Indeed that is possible, Brahmin, it is so that a virtuous person would recognize a virtuous person, knowing ‘That individual is a virtuous person’”.

«Jāneyya pana, bho Gotama, sappuriso asappurisam - ‘asappuriso ayam bhavam’»ti?

“Then, master Gotama, would a virtuous person recognize a wicked person, knowing ‘That individual is a virtuous person’”?

«Etam pi kho, brāhmaṇa, thānaṁ vijjati yam sappuriso asappurisam jāneyya - ‘asappuriso ayam bhavam’»ti.

“Indeed that too is possible, Brahmin, it is so that a virtuous person would recognize a wicked person, knowing ‘That individual is a wicked person’”.

(A.N.4.19.7. [IV.187] Vassakārasuttam)

2.

Yo hi koci manussesu - gorakkhaṁ upajīvati;
evam, Vāsetṭha, jānāhi, - ‘kassako’ so, na brāhmaṇo.

*Whoever among humans makes a living by cow-herding;
Thus, Vasettha, you should know – he is a farmer, not a Brahmin.*

Yo hi koci manussesu - puthusippena jīvati;

evam, Vāsettha, jānāhi - 'sippiko' so, na brāhmaṇo.
Whoever among humans makes a living by various crafts;
Thus, Vasettha, you should know – he is a craftsman, not a Brahmin.

Yo hi koci manussesu - volhāram upajīvati;
 evam, Vāsettha, jānāhi - 'vāṇijo' so, na brāhmaṇo.
Whoever among humans makes a living by trade;
Thus, Vasettha, you should know – he is a merchant, not a Brahmin.

Yo hi koci manussesu - parapessena jīvati;
 evam, Vāsettha, jānāhi - 'pessiko' so, na brāhmaṇo.
Whoever among humans makes a living by serving others;
Thus, Vasettha, you should know – he is a servant, not a Brahmin.

Yo hi koci manussesu - adinnaṁ upajīvati;
 evam, Vāsettha, jānāhi - 'coro' eso, na brāhmaṇo.
Whoever among humans makes a living from what is not given;
Thus, Vasettha, you should know – he is a thief, not a Brahmin.

Yo hi koci manussesu - issattham upajīvati;
 evam, Vāsettha, jānāhi - 'yodhājīvo', na brāhmaṇo.
Whoever among humans makes a living from archery;
Thus, Vasettha, you should know – he is a warrior, not a Brahmin.

Yo hi koci manussesu - porohiccena jīvati;
 evam, Vāsettha, jānāhi - 'yājako' so, na brāhmaṇo.
Whoever among humans lives by the office of a family priest;
Thus, Vasettha, you should know – he is a priest, not a Brahmin.

Yo hi koci manussesu - gāmam rāṭṭhaṇca bhuñjati;
 evam, Vāsettha, jānāhi - 'rājā' eso, na brāhmaṇo.
Whoever among humans enjoys village and country;
Thus, Vasettha, you should know – he is a king, not a Brahmin.

Na cāham 'brāhmaṇam' brūmi - yonijam mattisambhavam;
 'Bhovādi' nāma so hoti - sacce hoti sakiñcano.
 akiñcanam anādānam - tamaham brūmi 'brāhmaṇam'.
And I don't call someone 'Brahmin', according to the mother's womb from which he is born,
Nor he who is addressed 'Brahmin, if he is full of worldly attachment.
He who is not attached, not grasping – him I call 'Brahmin'.

Sabbasamyojanam chetvā - so ve na paritassati;
 samgātigam, visamiyuttam - tam aham brūmi 'brāhmaṇam'.
Having severed all fetters - truly he is not worried;
One who has gone beyond attachment, who is detached – him I call 'Brahmin'.

(Snp. 3.9. Vāsetṭhasuttam
 M.N. 2.5.8. Vāsetṭhasuttam)

3.

Appamādena maghavā - devānam setthataṁ gato;
 appamādaṁ pasamṣanti - pamādo garahito sadā.
The king of the gods by diligence has gone to the foremost place of the gods;
They praise diligence – negligence is despised always.

(Dhp. 2, 30)

Yathāpi rucirām pupphām - vaṇṇavantām agandhakām;
evaṁ subhāsitā vācā - aphalā hoti akubbato.

*Indeed just like a beautiful flower – colorful but unscented;
Thus a well-spoken word is not fruitful to one who does not practice.*

Yathāpi rucirām pupphām - vaṇṇavantām sugandhakām;
evaṁ subhāsitā vācā - saphalā hoti kubbato.

*Indeed just like a beautiful flower – colorful and well-scented;
Thus a well-spoken word is fruitful to one who does practice.*

(Dhp. 4, 51-52)

Dīghā jāgarato ratti - dīgham̄ santassa yojanām;
dīgho bālānam̄ samsāro - saddhammaṁ avijānatām.

*Long is the night for one who is awake – long is the mile to one who is tired;
Long is the life cycle to the foolish, to those who don't know clearly the true
doctrine.*

(Dhp. 5, 60)

4.

Asevanā ca bālānam̄ - paññitānañca sevanā;
pūjā ca pūjaneyyānam̄ - etam̄ mañgalamuttamām.

*Non-association with the foolish, and association with the wise;
And offerings to those worthy of respect – this is the highest blessing.*

Bāhusaccām̄ ca sippañca - vinayo ca susikkhito;
subhāsitā ca yā vācā - etam̄ mañgalamuttamām.

*Learning and arts – and discipline well-practiced;
And whatever words are well-spoken - this is the highest blessing.*

Dānañca dhammacariyā ca - ñātakānam̄ ca sañgaho;
anavajjāni kammāni - etam̄ mañgalamuttamām.

*Charity and righteous living – and caring for relatives;
Commendable deeds - this is the highest blessing.*

Āratī viratī pāpā - majjapānā ca samyamo;
appamādo ca dhammesu - etam̄ mañgalamuttamām.

*The leaving off and complete abstention from evil – and restraint from
drinking intoxicants;*

And diligence in the dhamma - this is the highest blessing.

Gāravo ca nivāto ca - santuṭhi ca kataññutā;
kālena dhammasavānam̄ - etam̄ mañgalamuttamām.

*Reverence and modesty – contentment and gratitude;
Timely hearing of the dhamma - this is the highest blessing.*

Khantī ca sovacassatā - samaññānañca dassanām;
kālena dhammasākacchā - etam̄ mañgalamuttamām.

*Patience and gentleness – the visiting of recluses;
Discussion of the doctrine at the right time - this is the highest blessing.*

(Snp 2.4. Mañgalasuttam

<http://www.accesstoinsight.org/canon/khuddaka/suttanipata/snp2-4.html>

Further Readings 5

1.

«Chahi, bhikkhave, dhammehi samannāgato bhikkhu āhuneyyo hoti pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo, anuttaram puññakkhettaṁ lokassa.

Endowed with six mental qualities, monks, a monk is venerable, worthy of hospitality, offerings, and respectful salutation, and is an incomparable sphere of merit for the world.

Katamehi chahi?

What are these six?

Idha, bhikkhave, bhikkhu cakkhunā rūpaṁ disvā n’eva sumano hoti na dummano, upekkhako viharati sato sampajāno.

Here, monks, a monk having seen form with his eye, is not thus of a happy mind, nor an unhappy mind, but abides equanimous, mindful, and fully aware.

Sotena saddaṁ sutvā n’eva sumano hoti na dummano, upekkhako viharati sato sampajāno.

Having heard a sound with his ear, he is not thus of a happy mind, nor an unhappy mind, but abides equanimous, mindful, and fully aware.

Ghānena gandhaṁ ghāyitvā n’eva sumano hoti na dummano, upekkhako viharati sato sampajāno.

Having smelled a scent with his nose, he is not thus of a happy mind, nor an unhappy mind, but abides equanimous, mindful, and fully aware.

Jivhāya rasam sāyitvā n’eva sumano hoti na dummano, upekkhako viharati sato sampajāno.

Having savored a taste with his tongue, he is not thus of a happy mind, nor an unhappy mind, but abides equanimous, mindful, and fully aware.

Kāyena phoṭṭhabbam phusitvā neva sumano hoti na dummano, upekkhako viharati sato sampajāno.

Having felt a touch with his body, he is not thus of a happy mind, nor an unhappy mind, but abides equanimous, mindful, and fully aware.

Manasā dhammaṁ viññāya neva sumano hoti na dummano, upekkhako viharati sato sampajāno.

Having cognized an idea in his mind, he is not thus of a happy mind, nor an unhappy mind, but abides equanimous, mindful, and fully aware.

Imehi kho, bhikkhave, chahi dhammehi samannāgato bhikkhu āhuneyyo hoti pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaram puññakkhettaṁ lokassā»ti.

Endowed with these six mental qualities, monks, a monk is venerable, worthy of hospitality, offerings, and respectful salutation, and is an incomparable sphere of merit for the world.

(A.N. 6.1.1.1. Paṭhama-āhuneyyasuttam)

2.

«Tena hi, Sīvaka, taññev’ettha paṭipucchāmi. Yathā te khameyya tathā nam byākareyyāsi.

In that case, Sivaka, I thus ask here in response. Just as it is fitting to you, so you would explain it.

Tam kiṁ maññasi, Sīvaka, santam vā ajjhattam lobham ‘atthi me ajjhattam lobho’ti pajānāsi, asantam vā ajjhattam lobham ‘natthi me ajjhattam lobho’ti pajānāsī»ti?

“What do you think, Sivaka, with greed present internally, would you know ‘there is greed internally to me’, and with greed not present internally, would you know ‘there is no greed internally to me’?”

«Evaṁ, bhante».

“Yes, venerable sir”.

«Yaṁ kho tvam, Sīvaka, santam vā ajjhattam lobham ‘atthi me ajjhattam lobho’ti pajānāsi, asantam vā ajjhattam lobham ‘natti me ajjhattam lobho’ti pajānāsi - evampi kho, Sīvaka, sanditthiko dhammo hoti ... pe

“Indeed, Sivaka, with greed present internally, you would know ‘there is greed internally to me’, and with greed not present internally, you would know ‘there is no greed internally to me’ – and indeed thus, Sivaka, the truth is empirical ...etc. ...

«Tam kiṁ maññasi, Sīvaka, santam vā ajjhattam dosam ... pe ...

... santam vā ajjhattam moham ... pe ...

... santam vā ajjhattam lobhadhammam ... pe ...

... santam vā ajjhattam dosadhammam ... pe ...

... santam vā ajjhattam mohadhammam ‘atthi me ajjhattam mohadhammo’ti pajānāsi, asantam vā ajjhattam mohadhammam ‘natti me ajjhattam mohadhammo’ti pajānāsi»ti?

“What do you think, Sivaka, with anger present internally ... etc. ...delusion present internally ... etc. ...something of the nature of greed present internally ... etc. ...something of the nature of anger present internally ... etc. ...something of the nature of delusion present internally, would you know ‘there is something of the nature of delusion internally to me’, and nothing of the nature of delusion present internally, would you know ‘there is nothing of the nature of delusion internally to me’?”

«Evaṁ, bhante».

“Yes, venerable sir”.

«Yaṁ kho tvam, Sīvaka, santam vā ajjhattam mohadhammam ‘atthi me ajjhattam mohadhammo’ti pajānāsi, asantam vā ajjhattam mohadhammam ‘natti me ajjhattam mohadhammo’ti pajānāsi - evam kho, Sīvaka, sanditthiko dhammo hoti akāliko ehipassiko opaneyyiko paccattam veditabbo viññūhī»ti.

“Indeed, Sivaka, with something of the nature of delusion present internally, you would know ‘there is something of the nature of delusion internally to me’, and with something of the nature of delusion not present internally, you would know ‘there is nothing of the nature of delusion internally to me’”.

«Abhikkantam, bhante, abhikkantam, bhante ... pe ... upāsakam mam, bhante, bhagavā dhāretu ajjatagge pāṇupetam saraṇam gataṁ»ti.

“Excellent, venerable sir, excellent, sir ...etc. ... venerable sir, may the blessed one accept me as a lay devotee, gone to refuge from today on for life”.

(A.N. 6.5.5. Pathamasanditthikasuttam)

3.

Rājā āha: «Bhante Nāgasena, yo jānanto pāpakkammaṁ karoti, yo ajānanto pāpakkammaṁ karoti, kassa bahutaram apuññan»ti?

The king said: "Venerable Nagasena, for whom is the greater demerit, one who knowingly does evil, or one who does evil unknowingly?"

Thero āha «yo kho, mahārāja, ajānanto pāpakkammaṁ karoti, tassa bahutaram apuññan»ti.

The elder replied: "Indeed, great king, for him who does evil not knowing is the greater demerit".

«Tena hi, bhante Nāgasena, yo amhākam rājaputto vā rājamahāmatto vā ajānanto pāpakammaṁ karoti, tam mayaṁ diguṇaṁ daṇḍemā»ti.

"In that case, venerable Nagasena, he who is our prince or king's chief minister who not knowing does evil, we would doubly punish him".

«Tam kiṁ maññasi, mahārāja, tattam ayoguṇam ādittam sampajjalitaṁ sajotibhūtam eko jānanto gaṇheyya, eko ajānanto gaṇheyya, katamo balavataram ḥayheyyâ»ti.

"What do you think, great king, who would get burned more, one who knowing picks up a hot iron ball, ablaze and glowing, or one who not knowing picks it up?"

«Yo kho, bhante, ajānanto gaṇheyya, so balavataram ḥayheyyâ»ti.

"Indeed, venerable sir, he who not knowing picks it up would get burned more".

«Evameva kho, mahārāja, yo ajānanto pāpakammaṁ karoti, tassa bahutaram apuññanā»ti.

"Indeed, great king, in the same way the greater demerit is for him who does evil not knowing".

«Kallo'si, bhante Nāgasenâ»ti.

"You are clever, venerable Nagasena."

(Miln. III.7.8. Jānantājānantapāpakaraṇapañho)

4.

«Tam kiṁ maññatha, bhikkhave, rūpam niccaṁ vā aniccaṁ vā»ti?

"What do you think, monks, is form permanent or impermanent"?

«Aniccaṁ, bhante».

"Impermanent, venerable sir".

«Yam panāniccaṁ, dukkham vā tam sukham vā»ti?

"Then is that which is impermanent satisfactory or unsatisfactory"?

«Dukkham, bhante».

"Unsatisfactory, venerable sir".

«Yam panāniccaṁ dukkham vipariṇāmadhammaṁ, kallaṁ nu tam samanupassitum - 'etaṁ mama, eso'hamasmi, eso me attā»ti?

"Then that which is impermanent, unsatisfactory, and of the nature to change, would it be clever to perceive 'this is mine, this I am, this is my self'"?

«No h'etaṁ, bhante».

"Certainly not, venerable sir".

«Vedanā ... saññā ... saṃkhārā ... viññāṇaṁ niccaṁ vā aniccaṁ vā»ti?

"Feeling ... perception ... mental formation ... is consciousness permanent or impermanent"?

«Aniccaṁ, bhante».

"Impermanent, venerable sir".

«Yam panāniccaṁ dukkham vā tam sukham vā»ti?

"Then is that which is impermanent satisfactory or unsatisfactory"?

«Dukkham, bhante».

"Unsatisfactory, venerable sir".

«Yam panāniccaṁ dukkham vipariṇāmadhammaṁ, kallaṁ nu tam samanupassitum - 'etaṁ mama, eso'hamasmi, eso me attā»ti?

"Then that which is impermanent, unsatisfactory, and of the nature to change, would

it be clever to perceive ‘this is mine, this I am, this is my self’”?

«No h’etaṁ, bhante».

“*Certainly not, venerable sir*”.

(S.N. 3.1.7. Anattalakkhaṇasuttam

Samyutta Nikaya XXII.59 Anatta-lakkhana Sutta

<http://www.accesstoinsight.org/canon/samyutta/sn22-59.html>)

CHAPTER 6

Readings 6

1.

Pañca-sikkhāpadāni:

The five training rules:

1. Pāṇātipātā veramaṇī sikkhāpadāṇi samādiyāmi.
I undertake the training rule to refrain from the destruction of life.
2. Adinnādānā veramaṇī sikkhāpadāṇi samādiyāmi.
I undertake the training rule to refrain from taking what is not given.
3. Kāmesu micchācārā veramaṇī sikkhāpadāṇi samādiyāmi.
I undertake the training rule to refrain from sexual misconduct.
4. Musāvādā veramaṇī sikkhāpadāṇi samādiyāmi.
I undertake the training rule to refrain from false speech.
5. Surāmerayamajja-pamādaṭṭhānā veramaṇī sikkhāpadāṇi samādiyāmi.
I undertake the training rule to refrain from alcohol and intoxicants leading to a state of indolence.

(Khp.2 Dasasikkhāpadāṇi

<http://www.accesstoinsight.org/canon/khuddaka/khp/khp-b.html#2>)

2.

Yathāpi cando vimalo - gaccham ākāsadhātuyā;
sabbe tārāgaṇe loke - ābhāya atirocati.

*Just as the clear bright moon – gone into the sky
Outshines all the galaxies of stars in the world with its luster.*

Tath’eva sīlasampanno - saddho purisapuggalo;
sabbe maccharino loke - cāgena atirocati.

*So too, an individual endowed with virtue, and faithful;
Outshines all greedy people in the world with generosity.*

Yathāpi megho thanayam - vijjumālī satakkaku;
thalam ninnam ca pūreti - abhivassam vasundharam.

*Just as a thundering rain cloud –ringed with lightning and with countless ledges;
Fills the plateau and the lowland – and rains down on the earth.*

Evam dassanasampanno - Sammāsambuddhasāvako;

macchariṁ adhigān̄hāti - pañcaṭhānehi pañđito.

Thus, one endowed with perfect insight – a disciple of the fully-enlightened one;

Surpasses the greedy person – and is a wise man for five reasons.

Āyunā yasasā c’eva - vaṇṇena ca sukhena ca;
sa ve bhogaparibyūlho - pecca sagge pamodatī»ti.

And thus, with longevity, fame, health, and happiness;

And truly provided with wealth – he enjoys heaven after death.

(A.N. 5.4.1. Sumanasuttam)

3.

Atha kho Selo brāhmaṇo tīhi māṇavakasatehi parivuto ... yena Keñiyassa jaṭilassa assamo ten’upasaṅkami. Addasā kho Selo brāhmaṇo Keñiyassa jaṭilassa assame app’ekacce uddhanāni khaṇante, app’ekacce kaṭṭhāni phālente, app’ekacce bhājanāni dhovante, app’ekacce udakamaṇikam patiṭṭhāpente, app’ekacce āsanāni paññapente, Keñiyam pana jaṭilaṁ sāmaṇ yeva maṇḍalamālaṁ paṭiyādentam.

Then indeed Sela the Brahmin followed by three hundred young men ...approached the monastery of Keniya the ascetic. And Sela the Brahmin saw some individuals from the monastery of Keniya the ascetic digging fire-ovens, some splitting firewood, some washing dishes, some setting out water pots, some arranging seats, and then Keniya the ascetic himself preparing the pavilion.

Disvāna Keñiyam jaṭilaṁ etadavoca: «Kiṁ nu kho bhoto Keñiyassa āvāho vā bhavissati, vivāho vā bhavissati, mahāyañño vā paccupatthito, rājā vā Māgadho Seniyo Bimbisāro, nimantito svātanāya saddhiṁ balakāyenā»ti?

Seeing Keniya the ascetic he said thus: “Indeed will there be a bride-coming for the venerable Keniya, or a son’s marriage, or is a great alms-giving being presented, or is Seniya Bimbasara the king of Magadha invited for tomorrow with his army?”

«Na me, bho Sela, āvāho vā bhavissati vivāho vā, n’api rājā Māgadho Seniyo Bimbisāro, nimantito svātanāya saddhiṁ balakāyena; api ca kho me mahāyañño paccupatthito atthi. Samaṇo Gotamo Sakyaputto Sakyakulā pabbajito, Aṅguttarāpesu cārikaṁ caramāno mahatā bhikkhusaṁghena ... Āpaṇam anuppatto. ... So me nimantito svātanāya ... saddhiṁ bhikkhusaṁghenā»ti.

“Not for me, master Sela, is there a bride-coming or a marriage, nor is Seniya Bimbasara the king of Magadha invited for tomorrow with his army; but indeed a great alms-giving is being presented by me. The recluse Gotama Sakyaputta gone forth from the Sakya clan, and going on alms-pilgrimage with his large community of monks ... has reached Apana. ... He and his community of monks has been invited by me for tomorrow ...”.

«‘Buddho’ti, bho Keñiya, vadesi»?

“Do you say ‘the Buddha’, master Keniya?”

«‘Buddho’ti, bho Sela, vadāmī».

“I say ‘the Buddha’, master Sela”.

«‘Buddho’ti, bho Keñiya, vadesi»?

“Do you say ‘the Buddha’, master Keniya?”

«Buddho’ti, bho Sela, vadāmī».

“I say ‘the Buddha’, master Sela”.

«Ghoso pi kho eso dullabho lokasmiṁ yadidam ‘buddho’»ti.

“And this sound is rare indeed in this world, that is ‘the Buddha’”.

(Snp 3.7. Selasuttam

M.N. 92 Selasutta

<http://www.metta.lk/tipitaka/2Sutta-Pitaka/2Majjhima-Nikaya/Majjhima2/092-sela-e1.htm>

4.

«Dve’me, bhikkhave, puggalā loke uppajjamānā uppajjanti bahujana hitāya bahujanasukhāya, bahuno janassa atthāya hitāya sukhāya

“There are these two individuals, monks, born in this world are born for the benefit of many people, for the happiness of many people, for the well-being, benefit, and happiness of many people.

Katame dve?

Which two?

Tathāgato ca arahaṁ sammāsambuddho, rājā ca cakkavattī. Ime kho, bhikkhave, dve puggalā loke uppajjamānā uppajjanti bahujanahitāya bahujanasukhāya, bahuno janassa atthāya hitāya sukhāya ...»ti.

The Tathagata, the fully enlightened worthy one, and the universal monarch: These two individuals, monks, born in this world are born for the benefit of many people, for the happiness of many people, for the well-being, benefit, and happiness of many people.

«Dveme, bhikkhave, puggalā loke uppajjamānā uppajjanti acchariyamanussā.

“There are these two individuals, monks, arising in this world who are born extraordinary people.

Katame dve?

Which two?

Tathāgato ca arahaṁ sammāsambuddho, rājā ca cakkavattī. Ime kho, bhikkhave, dve puggalā loke uppajjamānā uppajjanti acchariyamanussā»ti.

The Tathagata, the fully enlightened worthy one, and the universal monarch: These two individuals, monks, born in this world are extraordinary people”.

«Dvinnam, bhikkhave, puggalānam kālakiriya bahuno janassa anutappā hoti.

“The passing away of two individuals, monks, is to be regretted by many people.

Katamesam dvinnam?

Of which two?

Tathāgatassa ca arahato sammāsambuddhassa, rañño ca cakkavattissa. Imesaṁ kho, bhikkhave, dvinnam puggalānam kālakiriya bahuno janassa anutappā hotī»ti.

The Tathagata, the fully enlightened worthy one, and the universal monarch: The passing away, monks, of these two individuals is to be regretted by many people”.

«Dve’me, bhikkhave, thūpārahā.

“There are these two, monks, who are worthy of a stupa.

Katame dve?

Which two?

Tathāgato ca arahaṁ sammāsambuddho, rājā ca cakkavattī. Ime kho, bhikkhave, dve thūpārahā» ti.

The Tathagata, the fully enlightened worthy one, and the universal monarch: These two, monks, are worthy of a stupa”.

(A.N. 2.5.6. Puggalavaggo)

5.

Tameva vācam bhāseyya - yāy'attānam na tāpaye;
pare ca na vihimseyya - sā ve vācā subhāsitā.

*Such speech should be spoken – that does not torment oneself;
And does not harm others – this indeed is well-spoken speech.*

Piyavācameva bhāseyya - yā vācā paṭinanditā;
yam anādāya pāpāni - paresam bhāsate piyam.

*Thus pleasant speech should be spoken – words that are welcomed;
That do not bear evil – that is pleasant speech for others.*

‘Saccam ve amatā vācā’ - esa dhammo sanantano;
‘sacce atthe ca dhamme ca’ - āhu, ‘santo patiṭṭhitā.’

*‘Truthful speech is deathless’ – this is the eternal law;
‘In truth, welfare and doctrine’ – they say ‘good people are established’.*

(Snp. 3.3. Subhāsitasuttam

Sutta Nipata III.3 Subhasita Sutta

<http://www.accesstoinsight.org/canon/khuddaka/suttanipata/snp3-3.html>)

Further Readings 6

1.

”Nanu te, Soṇa, rahogatassa paṭisallīnassa evam cetaso parivitakko udapādi - ‘ye kho keci bhagavato sāvakā āraddhavīriyā viharanti, aham tesam aññataro. Atha ca pana me na anupādāya āsavehi cittam vimuccati, samvijjanti kho pana me kule bhogā, sakkā bhogā ca bhuñjitum puññāni ca kātum. Yam nūnāham sikkham paccakkhāya hīnāyāvattitvā bhoge ca bhuñjeyyam puññāni ca kareyyam””ti?

“Sona, is it not so that while alone and secluded this reflection arose in your mind – ‘Of the disciples of the blessed one who abide making effort, I am one of them. Now and then for me the mind is not free from the taints without clinging, and indeed riches are to be found in my family, so it is possible for me to enjoy wealth and make merit. What if I were to abandon my training, return to the secular life, and enjoy wealth and make merit?’”

«Evam, bhante».

“Yes, venerable sir”.

«Tam kiṁ maññasi, Soṇa, kusalo tvam pubbe agāriyabhūto vīṇāya tantissare»ti?

“What do you think, Sona, previously as a householder, were you skillful in the playing of the lute?”

«Evam, bhante».

“Yes, venerable sir”.

«Tam kiṁ maññasi, Soṇa, yadā te vīṇāya tantiyo accāyatā honti, api nu te vīṇā tasmiṁ samaye saravatī vā hoti kammaññā vā»ti?

“What do you think, Sona, when the strings of the lute are too tight, would the lute sound melodically over time or be fit to play?”

«No h'etaṁ, bhante».

“Indeed not, venerable sir”.

«Tam kiṁ maññasi, Soṇa, yadā te vīṇāya tantiyo atisithilā honti, api nu te vīṇā tasmiṁ samaye saravatī vā hoti kammaññā vā»ti?

“What do you think, Sona, when the strings of the lute are too loose, would the lute sound melodically over time or be fit to play?”

«No h'etam, bhante».

“Indeed not, venerable sir”.

«Yadā pana te, Soṇa, vīṇāya tantiyo na accāyatā honti nātisithilā same gunē patiṭṭhitā, api nu te vīṇā tasmiṁ samaye saravatī vā hoti kammaññā vā»ti?

“Then when, Sona, the strings of the lute are neither too tight nor too loose, would the lute sound melodically over time or be fit to play?”

«Evam, bhante».

“Yes, venerable sir”.

«Evamevaṁ kho, Soṇa, accāraddhavīriyam uddhaccāya samvattati, atisithilavīriyam kosajjāya samvattati. Tasmātiha tvam, Soṇa, vīriyasamataṁ adhiṭṭhaha, indriyānam ca samatam paṭivijjha, tattha ca nimittaṁ gaṇhāhī»-ti.

“Indeed in the same way, Sona, over-exertion leads to agitation, too little exertion leads to idleness. Therefore here, Sona, practice evenness of energy, acquire an evenness of faculties, and take up your object of concentration”.

(A.N. 6.6.1. Soṇasuttam

Anguttara Nikaya VI.55 Sona Sutta

<http://www.accesstoinsight.org/canon/anguttara/an6-55.html>)

2.

Kodhano dubbaṇo hoti - atho dukkham pi seti so;
atho attham gahetvāna - anattham adhipajjati.

*An angry person is ugly – and he sleeps badly;
Having gained well-being – he comes to disadvantage.*

Tato kāyena vācāya - vadham kāvāna kodhano;
kodhābhībhūto puriso - dhanajānim nigacchati.

*Further an angry person, having done harm by body or speech,
Overwhelmed with anger – he suffers loss of wealth.*

Kodhasammadasammatto - āyasakyam nigacchati;
ñātimittā suhajjā ca - parivajjanti kodhanam.

*Overtaken by the intoxication of anger – he suffers dishonor;
Relatives and friends and colleagues shun an angry person.*

Anatthajanano kodho - kodho cittappakopano;
bhayamantarato jātam - tam janō nāvabujjhati.

*Anger causes loss - anger upsets the mind;
He does not realize the fear born from within.*

Kuddho attham na jānāti - kuddho dhammam na passati;
andhatamam tadā hoti - yam kodho sahate naram.

*The angry person does not know profit – he does not see the Dhamma;
Then he is in deep darkness - that man whom anger conquers.*

Nāssa hirī na ottappam - na vāco hoti gāravo;
kodhena abhibhūtassa - na dīpam hoti kiñcanaṁ.

*For him there is no shame, no remorse – his speech is not respectful;
For one overcome by anger – there is no refuge.*

(A.N. 7.6.11. Kodhanasuttam

Anguttara Nikaya VII.60 Kodhana Sutta

<http://www.accesstoinsight.org/canon/anguttara/an7-60.html>)

3.

Rājā āha: »Kiṁlakkhaṇo, bhante Nāgasena, manasikāro, kiṁlakkhaṇā paññā»ti?

The king said: "Venerable Nagasena, what is the distinguishing mark of attention, and what is the distinguishing mark of wisdom?"

«Ūhanalakkhaṇo kho, mahārāja, manasikāro, chedanalakkhaṇā paññā»ti.

"Examination is the distinguishing mark of attention, and severing is the distinguishing mark of wisdom?"

«Katham ūhanalakkhaṇo manasikāro, katham chedanalakkhaṇā paññā, opammam karohī»ti.

"How is examination the distinguishing mark of attention, and how is severing the distinguishing mark of wisdom? Make a simile."

«Jānāsi, tvam mahārāja, yavalāvake?»ti.

"Do you know barley-reapers, great king?"

«Āma, bhante, jānāmī»ti.

"Yes, venerable sir, I know them."

«Katham, mahārāja, yavalāvakā yavaṁ lunantī»ti?

"How, great king, do barley-reapers reap barley?"

«Vāmena, bhante, hatthena yavakalāpam gahetvā dakkhiṇena hatthena dāttam gahetvā dāttena chindantī»ti.

"Venerable sir, they take a sheaf of barley in the left hand, and take a sickle in the right hand, and they cut with the sickle."

«Yathā, mahārāja, yavalāvako vāmena hatthena yavakalāpam gahetvā dakkhiṇena hatthena dāttam gahetvā yavaṁ chindati, evam'eva kho, mahārāja, yogāvacaro manasikārena mānasam gahetvā paññāya kilese chindati.

"Just as, great king, a barley-reaper takes a sheaf of barley in the left hand, takes a sickle in the right hand, and cuts the barley, even so, great king, does the spiritual aspirant take hold of the mind with attention, and cut off the defilements with wisdom."

Evam kho, mahārāja, ūhanalakkhaṇo manasikāro, evam chedanalakkhaṇā paññā»ti.

"Indeed thus, great king, examination is the distinguishing mark of attention, and severing is the distinguishing mark of wisdom?"

«Kallo'si, bhante Nāgasenā»ti.

"You are clever, venerable Nagasena."

(Miln. III.1.8. Manasikāralakkhaṇapañho)

4.

Atha kho aññataro brāhmaṇo yena bhagavā ten'upasamkami; upasamkamitvā bhagavatā saddhiṁ sammodi. ... ekamantam nisīdi. Ekamantam nisinno kho so brāhmaṇo bhagavantam etadavoca:

Then a certain Brahmin approached the blessed one; having approached he exchanged friendly greetings with the blessed one. ...he sat on one side. Sitting on one side, this Brahmin said thus to the blessed one:

»Sandīṭhiko dhammo, sandīṭhiko dhammo'ti, bho gotama, vuccati. Kittāvatā nu kho, bho gotama, sandīṭhiko dhammo hoti ...»ti?

"Master Gotama, it is said 'the Dhamma is evident, the Dhamma is evident'. In what respect, master Gotama, is the Dhamma evident...?"

«Tena hi, brāhmaṇa, taññevetha paṭipucchissāmi. Yathā te khameyya tathā nam byākareyyāsi. Tam kiṁ maññasi, brāhmaṇa, santam vā ajjhattam rāgam 'atthi me

ajjhattam rāgo'ti pajānāsi, asantam vā ajjhattam rāgam 'natthi me ajjhattam rāgo'ti pajānāsī»ti?

"In that case, Brahmin, I will ask you in response. Just as it is fitting to you, so you would explain it. What do you think, Brahmin, with lust present internally, would you know 'there is lust internally to me', and with lust not present internally, would you know 'there is no lust internally to me'?"

«Evam, bho».

"Yes, sir."

«Yam kho tvam, brāhmaṇa, santam vā ajjhattam rāgam 'atthi me ajjhattam rāgo'ti pajānāsi, asantam vā ajjhattam rāgam 'natthi me ajjhattam rāgo'ti pajānāsi - evampi kho, brāhmaṇa, sandīṭhiko dhammo hoti ... ».

"Indeed you, Brahmin, with lust present internally, know 'there is lust internally to me', and with lust not present internally, you know 'there is no lust internally to me' – in the same way, Brahmin, the Dhamma is evident ...".

«Tam kiṁ maññasi, brāhmaṇa, santam vā ajjhattam dosam ... pe ...

santam vā ajjhattam moham ... pe ...

santam vā ajjhattam kāyasandosam ... pe ...

santam vā ajjhattam vacīsandosam ... pe ...

santam vā ajjhattam manosandosam 'atthi me ajjhattam manosandoso'ti pajānāsi, asantam vā ajjhattam manosandosam 'natthi me ajjhattam manosandoso'ti pajānāsī»ti?

"What do you think, Brahmin, with ill-will present internally ... etc. ...with delusion present internally ... etc. ...with defilement of the body present internally ... etc. ...with defilement of speech present internally ... etc. ... with defilement of mind present internally, would you know 'there is defilement of mind present internally', or with defilement of mind not present internally, would you know 'there is not defilement of mind present internally'?"

«Evam, bho».

"Yes, sir."

«Yam kho tvam, brāhmaṇa, santam vā ajjhattam manosandosam 'atthi me ajjhattam manosandoso'ti pajānāsi, asantam vā ajjhattam manosandosam 'natthi me ajjhattam manosandoso'ti pajānāsi - evam kho, brāhmaṇa, sandīṭhiko dhammo hoti ...»ti.

"Indeed you, Brahmin, with defilement of mind present internally, know 'there is defilement of mind internally to me', and with defilement of mind not present internally, you know 'there is no defilement of mind internally to me' – in the same way, Brahmin, the Dhamma is evident ...".

«Abhikkantam, bho Gotama, abhikkantam, bho Gotama ... pe ... upāsakanam mam bhavam Gotamo dhāretu ajjatagge pāñ'upetam saraṇam gataṁ»ti.

"Excellent, master Gotama, excellent, master Gotama ...etc. ...may the blessed Gotama accept me as a lay devotee, gone to refuge from today on for life".

(A.N. 6.5.6. Dutiyasandiṭṭhikasuttam)

5.

Manujassa pamattacārino - taṇhā vadḍhati māluvā viya;
so palavatī hurāhuram - phalamiccham'va vanasmi vānaro.

*For a man who is lazy – craving increases like a maluva vine;
He drifts from existence to existence – as the monkey in the forest desiring fruit.*

Yam esā sahatī jammī - taṇhā loke visattikā;

sokā tassa pavaḍḍhanti - abhivaḍḍham'va bīraṇam.

*Whoever in the world is overcome by this wretched craving and attachment;
His sorrows increase – as birana grass grows.¹*

Yo c'etam sahaṭī jammīm - taṇḍham loke duraccayam;
sokā tamhā papatanti - udabindu'va pokkharā.

*Whoever in the world overcomes this wretched craving that is hard to remove;
Sorrow falls from him – like a drop of water from a lotus leaf.*

(Dhp, 24, 334-336)

CHAPTER 7

Readings 7

1.

«Etha tumhe, Kālāmā, mā anussavena, mā paramparāya, mā itikirāya, mā pitakasampadānena, ... mā samaṇo no garūti. Yadā tumhe, Kālāmā, attanā'va jāneyyātha - 'ime dhammā akusalā, ime dhammā sāvajjā, ime dhammā viññugarahitā, ime dhammā samattā samādinnā ahitāya dukkhāya samvattantīti, atha tumhe, Kālāmā, pajaheyyātha.

"Come you, Kalamas, not by tradition, nor by hearsay, nor by rumour, nor by the authority of the scriptures, ... nor because a monk teaches us. When you, Kalamas, know for yourselves – 'these qualities are unwholesome, these qualities are reprehensible, these qualities are despised by the wise, these qualities when taken up and grasped lead to harm and suffering' – then, Kalamas, you would renounce them".

«Taṇ kiṁ maññatha, Kālāmā, lobho purisassa ajjhattam uppajjamāno uppajjati hitāya vā ahitāya vā»ti?

"What do you think, Kalamas, does greed arising internally in a person arise accompanied by welfare or harm?"

«Ahitāya, bhante».

"Harm, venerable sir".

«Luddho panāyam, Kālāmā, purisapuggalo lobhena abhibhūto paryādinnacitto, pāṇam pi hanati, adinnam pi ādiyati, paradāram pi gacchati, musā pi bhaṇati, param pi tathattāya samādapeti, yam'sa hoti dīgharattam ahitāya dukkhāyā»ti.

"Then this greedy person, Kalamas, an individual overcome and with the mind completely overpowered by greed, kills living beings, takes what is not given, commits adultery, speaks falsely, and incites others to do likewise, which will bring him a long time of harm and suffering".

«Evam, bhante».

"Yes, venerable sir".

«Taṇ kiṁ maññatha, Kālāmā, doso purisassa ajjhattam uppajjamāno uppajjati hitāya vā ahitāya vā»ti?

"What do you think, Kalamas, does ill-will arising internally in a person arise accompanied by welfare or harm?"

«Ahitāya, bhante».

"Harm, venerable sir".

¹ Some versions of Dhp have abhivattham – well-watered.

«Duṭṭho panāyam, Kālāmā, purisapuggalo dosena abhibhūto pariyādinnacitto, pānam pi hanati, adinnam pi ādiyati, paradāram pi gacchatī, musā pi bhaṇati, param pi tathattāya samādapeti, yaṁ’sa hoti dīgharattam ahitāya dukkhāyā»ti.

“Then this malicious person, Kalamas, an individual overcome and with the mind completely overpowered by ill-will, kills living beings, takes what is not given, commits adultery, speaks falsely, and incites others to do likewise, which will bring him a long time of harm and suffering”.

«Evam, bhante».

“Yes, venerable sir”.

«Tam kiṁ maññatha, Kālāmā, moho purisassa ajjhattam uppajjamāno uppajjati hitāya vā ahitāya vā»ti?

“What do you think, Kalamas, does delusion arising internally in a person arise accompanied by welfare or harm?”

«Ahitāya, bhante».

“Harm, venerable sir”.

«Mūlho panāyam, Kālāmā, purisapuggalo mohena abhibhūto pariyādinnacitto, pānam pi hanati, adinnam pi ādiyati, paradāram pi gacchatī, musā pi bhaṇati, param pi tathattāya samādapeti, yaṁ’sa hoti dīgharattam ahitāya dukkhāyā»ti.

“Then this deluded person, Kalamas, an individual overcome and with the mind completely overpowered by delusion, kills living beings, takes what is not given, commits adultery, speaks falsely, and incites others to do likewise, which will bring him a long time of harm and suffering”.

«Evam, bhante».

“Yes, venerable sir”.

«Tam kiṁ maññatha, Kālāmā, ime dhammā kusalā vā akusalā vā»ti?

“What do you think, Kalamas, are these qualities wholesome or unwholesome?”

«Akusalā, bhante».

“Unwholesome, venerable sir”.

«Sāvajjā vā anavajjā vā»ti?

“Commendable or reprehensible?”

«Sāvajjā, bhante».

“Reprehensible, venerable sir”.

«Viññugarahitā vā viññuppasatthā vā»ti?

“Praised or despised by the wise?”

«Viññugarahitā, bhante».

“Despised by the wise, venerable sir”.

«Samattā samādinnā ahitāya dukkhāya samvattanti, no vā? Katham vā ettha hotī»ti?

“Undertaken and observed they lead to harm and suffering, don’t they? How does it seem to you?”

«Samattā, bhante, samādinnā ahitāya dukkhāya samvattantī ti. Evam no ettha hotī»ti.

“Undertaken and observed, venerable sir, they lead to harm and suffering. That is how it is for us”.

(A.N. 3.7.5. Kesamuttisuttam
Anguttara Nikaya III.65 Kalama Sutta
<http://www.accesstoinsight.org/canon/anguttara/an3-65.html>)

2.

«Nâham, brâhmaṇa, sabbam diṭṭham bhāsittabbam ti vadāmi; na panâham, brâhmaṇa, sabbam diṭṭham na bhāsittabbam ti vadāmi; nâham, brâhmaṇa, sabbam sutam bhāsittabbam ti vadāmi; na panâham, brâhmaṇa, sabbam sutam na bhāsittabbam ti vadāmi; nâham, brâhmaṇa, sabbam mutam bhāsittabbam ti vadāmi; na panâham, brâhmaṇa, sabbam mutam na bhāsittabbam ti vadāmi; nâham, brâhmaṇa, sabbam viññātam bhāsittabbam ti vadāmi; na panâham, brâhmaṇa, sabbam viññātam na bhāsittabbam ti vadāmi.

“I do not say, Brahmins, that everything seen should be spoken about, nor do I say that everything seen should not be spoken about. I do not say, Brahmins, that everything heard should be spoken about, nor do I say that everything heard should not be spoken about. I do not say, Brahmins, that everything thought should be spoken about, nor do I say that everything thought should not be spoken about. I do not say, Brahmins, that everything known should be spoken about, nor do I say that everything known should not be spoken about.”

«Yam hi, brâhmaṇa, diṭṭham bhāsato akusalā dhammā abhivadḍhanti, kusalā dhammā parihāyanti, evarūpam diṭṭham na bhāsittabbam ti vadāmi. Yam ca khv’assa, brâhmaṇa, diṭṭham abhāsato kusalā dhammā parihāyanti, akusalā dhammā abhivadḍhanti, evarūpam diṭṭham bhāsittabbam ti vadāmi.

“Indeed, Brahmins, something seen that if spoken about increases unwholesome mental states and decreases wholesome mental states, I say such a thing seen should not be spoken about. Moreover, Brahmins, something seen that if not spoken about increases unwholesome mental states and decreases wholesome mental states, I say such a thing seen should be spoken about.”

«Yam hi, brâhmaṇa, sutam bhāsato akusalā dhammā abhivadḍhanti, kusalā dhammā parihāyanti, evarūpam sutam na bhāsittabbam ti vadāmi. Yam ca khv’assa, brâhmaṇa, sutam abhāsato kusalā dhammā parihāyanti, akusalā dhammā abhivadḍhanti, evarūpam sutam bhāsittabbam ti vadāmi.

“Indeed, Brahmins, something heard that if spoken about increases unwholesome mental states and decreases wholesome mental states, I say such a thing heard should not be spoken about. Moreover, Brahmins, something heard that if not spoken about increases unwholesome mental states and decreases wholesome mental states, I say such a thing heard should be spoken about.”

«Yam hi, brâhmaṇa, mutam bhāsato akusalā dhammā abhivadḍhanti, kusalā dhammā parihāyanti, evarūpam mutam na bhāsittabbam ti vadāmi. Yam ca khv’assa, brâhmaṇa, mutam abhāsato kusalā dhammā parihāyanti, akusalā dhammā abhivadḍhanti, evarūpam mutam bhāsittabbam ti vadāmi.

“Indeed, Brahmins, something thought that if spoken about increases unwholesome mental states and decreases wholesome mental states, I say such a thing thought should not be spoken about. Moreover, Brahmins, something thought that if not spoken about increases unwholesome mental states and decreases wholesome mental states, I say such a thing thought should be spoken about.”

«Yam hi, brâhmaṇa, viññātam bhāsato akusalā dhammā abhivadḍhanti, kusalā dhammā parihāyanti, evarūpam viññātam na bhāsittabbam ti vadāmi. Yam ca khvassa, brâhmaṇa, viññātam abhāsato kusalā dhammā parihāyanti, akusalā dhammā abhivadḍhanti, evarūpam viññātam bhāsittabbam ti vadāmîti.

“Indeed, Brahmins, something known that if spoken about increases unwholesome mental states and decreases wholesome mental states, I say such a thing known should

not be spoken about. Moreover, Brahmins, something known that if not spoken about increases unwholesome mental states and decreases wholesome mental states, I say such a thing known should be spoken about.”

(A.N. 4.19.3. Sutasuttam

Anguttara Nikaya IV.183 Suta Sutta

<http://www.accesstoinsight.org/canon/anguttara/an4-183.html>)

3.

Saccam bhaṇe na kujjhewya - dajjā'ppasmiṇ pi yācito.
etehi tīhi thānehi - gacche devāna santike.

*Speak the truth, do not be angry – give what is asked for from the little you have.
By these three things – you would go in the vicinity of the gods.*

(Dhp 17, 224)

Kāyappakopam rakkhewya - kāyena saṃvuto siyā;
kāyaduccaritam hitvā - kāyena sūcaritam care.

*Protect yourself from agitation in the body – be restrained in body;
Having given up bad bodily behavior – conduct yourself well in the body.*

Vacīpakopam rakkhewya - vācāya saṃvuto siyā;
vacīduccaritam hitvā - vācāya sūcaritam care.

*Protect yourself from agitation in speech – be restrained in speech;
Having given up bad speech – conduct yourself well verbally.*

Manopakopam rakkhewya - manasā saṃvuto siyā;
manoduccaritam hitvā - manasā sūcaritam care.

*Protect yourself from agitation in the mind – be restrained in mind;
Having given up bad mental behavior – conduct yourself well mentally.*

(Dhp 17, 231-233)

Yo pāṇamatipāteti - musāvādaṇ ca bhāsati;
loke adinnam ādiyati - paradāraṇ ca gacchati.
Surāmerayapāṇam ca - yo naro anuyuñjati;
idh' evameso lokasmiṇ - mūlam khaṇati attano.

*One who kills living beings – and speaks falsely;
Takes what is not given – and commits adultery;
And drinks wine and liquor – the man who thus engages himself;
Here in this world – he digs up the very root of himself.*

(Dhp 18, 246-247)

4.

Sace labhetha nipakam sahāyam,
saddhim caram sādhuvihāridhīram;
Abhibhuyya sabbāni parissayāni,
careyya tenattamano satīmā.

*If you obtain an intelligent friend,
a constant companion of noble behavior;
Having overcome all obstacles,
you would wander with him delighted and mindful.*

No ce labhetha nipakam sahāyam,
saddhim caram sādhuvihāridhīram;

Rājā'va rattham vijitam pahāya,
eko care mātaṃg'araññe'va nāgo.

*If you do not obtain an intelligent friend,
a constant companion of noble behavior;
As a king would abandon his conquered kingdom,
you would roam alone as an elephant in the elephant forest.*

(Dhp 23, 328-329)

Further Readings 7

1.

“Tayo'me, brāhmaṇa, aggī pahātabbā parivajjetabbā, na sevitabbā. Katame tayo? Rāgaggi, dosaggi, mohaggi.

“Brahmins, there are these three fires that are to be renounced, and avoided, and not taken upon oneself. What are the three? The fire of lust, the fire of anger, and the fire of delusion.”

Kasmā cāyam, brāhmaṇa, rāgaggi pahātabbo parivajjetabbo, na sevitabbo? Ratto kho, brāhmaṇa, rāgena abhibhūto pariyādinnacitto kāyena duccaritam carati, vācāya duccaritam carati, manasā duccaritam carati. So kāyena duccaritam caritvā, vācāya duccaritam caritvā, manasā duccaritam caritvā kāyassa bhedā param maraṇā apāyam duggatim vinipātam nirayam upapajjati. Tasmāyam rāgaggi pahātabbo parivajjetabbo, na sevitabbo.

“And, Brahmins, what is this fire of lust that should be renounced, and avoided, and not taken upon oneself. Indeed, Brahmins, a lustful person, overcome by lust, with the mind completely taken over by lust, behaves badly in body, speech, and mind. Having behaved badly in body, speech, and mind, at the breaking up of the body and then death, he is reborn in a state of woe, in a realm of misery, in great ruin, in hell. Therefore this is the fire of lust to be renounced, and avoided, and not taken upon oneself.”

Kasmā cāyam, brāhmaṇa, dosaggi pahātabbo parivajjetabbo, na sevitabbo? Duṭṭho kho, brāhmaṇa, dosena abhibhūto pariyādinnacitto kāyena duccaritam carati, vācāya duccaritam carati, manasā duccaritam carati. So kāyena duccaritam caritvā, vācāya duccaritam caritvā, manasā duccaritam caritvā kāyassa bhedā param maraṇā apāyam duggatim vinipātam nirayam upapajjati. Tasmāyam dosaggi pahātabbo parivajjetabbo, na sevitabbo.

“And, Brahmins, what is this fire of anger that should be renounced, and avoided, and not taken upon oneself. Indeed, Brahmins, an angry person, overcome by anger, with the mind completely taken over by anger, behaves badly in body, speech, and mind. Having behaved badly in body, speech, and mind, at the breaking up of the body and then death, he is reborn in a state of woe, in a realm of misery, in great ruin, in hell. Therefore this fire of anger is to be renounced, and avoided, and not taken upon oneself.”

Kasmā cāyam, brāhmaṇa, mohaggi pahātabbo parivajjetabbo, na sevitabbo? Mūlho kho, brāhmaṇa, mohena abhibhūto pariyādinnacitto kāyena duccaritam carati, vācāya duccaritam carati, manasā duccaritam carati. So kāyena duccaritam caritvā, vācāya duccaritam caritvā, manasā duccaritam caritvā kāyassa bhedā param maraṇā apāyam duggatim vinipātam nirayam upapajjati. Tasmāyam mohaggi pahātabbo parivajjetabbo, na sevitabbo. Ime kho tayo, brāhmaṇa, aggī pahātabbā parivajjetabbā, na sevitabbā.”

“And, Brahmins, what is this fire of delusion that should be renounced, and avoided, and not taken upon oneself. Indeed, Brahmins, a deluded person, overcome by delusion,

with the mind completely taken over by delusion, behaves badly in body, speech, and mind. Having behaved badly in body, speech, and mind, at the breaking up of the body and then death, he is reborn in a state of woe, in a realm of misery, in great ruin, in hell. Therefore this fire of delusion is to be renounced, and avoided, and not taken upon oneself.”

(A.N. 7.5.4. Dutiya-aggisuttam)

2.

Rājā āha: «Bhante Nāgasena, kiṁlakkhaṇā paññā»ti?

The king said: "Venerable Nagasena, what is the distinguishing mark of wisdom?"

«Pubbeva kho, mahārāja, mayā vuttam ‘chedanalakkhaṇā paññā’ti, api ca obhāsanalakkhaṇā paññā»ti.

"Previously, great king, I said 'severing is a distinguishing mark of wisdom', and now furthermore shining forth is a distinguishing mark of wisdom."

«Katham, bhante, obhāsanalakkhaṇā paññā»ti?

"How, venerable sir, is shining forth a distinguishing mark of wisdom?"

«Paññā, mahārāja, uppajjamānā avijjandhakāram vidhameti, vijjobhāsam janeti, ñāṇālokaṁ vidamseti, ariyasaccāni pākañāni karoti; tato yogāvacaro ‘aniccan’ti vā ‘dukkhan’ti vā ‘anattā’ti vā sammappaññāya passatīti.

"Wisdom arising, great king, dispels the darkness of ignorance, makes known the luster of insight, brings forth the world of knowledge, and makes manifest the noble truths; and further, the spiritual practitioner sees with complete understanding 'impermanence', 'unsatisfactoriness', or 'corelessness'."

«Opammaṁ karohī»ti.

"Give me an analogy."

«Yathā, mahārāja, puriso andhakāre gehe padīpam paveseyya, paviṭṭho padīpo andhakāraṁ vidhameti, obhāsam janeti, ālokaṁ vidamseti, rūpāni pākaṭāni karoti, evameva kho, mahārāja, paññā uppajjamānā avijjandhakāram vidhameti, vijjobhāsam janeti, ñāṇālokaṁ vidamseti, ariyasaccāni pākaṭāni karoti; tato yogāvacaro ‘aniccan’ti vā ‘dukkhan’ti vā ‘anattā’ti vā sammappaññāya passati. Evaṁ kho, mahārāja, obhāsanalakkhaṇā paññā»ti.

"Just as, great king, a person would bring a lamp into a dark house, and with the lamp lit dispels the darkness, makes known the luster, shows the light, and makes manifest forms, so too, great king, wisdom arising dispels the darkness of ignorance, makes known the luster of insight, brings forth the world of knowledge, and makes manifest the noble truths; and further, the spiritual practitioner sees with complete understanding 'impermanence', 'unsatisfactoriness', or 'corelessness'."

«Kallosi, bhante Nāgasenā»ti.

"You are clever, venerable Nagasena."

(Miln. III.1.14. Paññālakkhaṇapañho)

3.

«Bhante Nāgasena, nav’ime puggalā mantitam guyham vivaranti na dhārenti. Katame nava? Rāgacarito, dosacarito, mohacarito, bhīruko, āmisagaruko, itthī, soṇḍo, paṇḍako, dārako»ti.

"Venerable Nagasena, there are these nine types of people who disclose and do not keep secret counsel. What are the nine? A person characterized by lust, a person

characterized by anger, a person characterized by delusion, a fearful person, a person attached to sensual things, a woman, a drunkard, a weakling, and a child.”

Thero āha «Tesaṇ̄ ko doso»ti?

The elder monk said: “What is the fault with these?”

«Rāgacarito, bhante Nāgasena, rāgavasena mantitam̄ guyhaṇ̄ vivarati na dhāreti, dosacarito, bhante, dosavasena mantitam̄ guyhaṇ̄ vivarati na dhāreti, mūlho mohavasena mantitam̄ guyhaṇ̄ vivarati na dhāreti, bhīruko bhayavasena mantitam̄ guyhaṇ̄ vivarati na dhāreti, āmisagaruko āmisahetu mantitam̄ guyhaṇ̄ vivarati na dhāreti, itthī ... ittaratāya mantitam̄ guyhaṇ̄ vivarati na dhāreti, soṇḍiko surālolatāya mantitam̄ guyhaṇ̄ vivarati na dhāreti, paṇḍako anekam̄sikatāya mantitam̄ guyhaṇ̄ vivarati na dhāreti, dārako capalatāya mantitam̄ guyhaṇ̄ vivarati na dhāreti.

“A person characterized by lust, Venerable Nagasena, discloses and does not keep secret counsel, on account of passion; a person characterized by anger, venerable sir, discloses and does not keep secret counsel on account of ill-will; a person characterized by delusion discloses and does not keep secret counsel on account of delusion; a fearful person discloses and does not keep secret counsel on account of fear; a person attached to sensual things discloses and does not keep secret counsel for the sake of material pleasures; a woman discloses and does not keep secret counsel due to changeableness; a drunkard discloses and does not keep secret counsel because of addiction to drink; a weakling discloses and does not keep secret counsel due to uncertainty; and a child discloses and does not keep secret counsel due to fickleness.”

Bhavañha:

It is said:

«Ratto duṭṭho ca mūlho ca - bhīru āmisagaruko
itthī soṇḍo paṇḍako ca - navamo bhavati dārako.

“An infatuated person, a malicious one, a deluded one, a coward, a materialist, A woman, a drunkard, a weakling, and a child make nine.

Nav’ete puggalā loke - ittarā calitā calā;
etehi mantitam̄ guyhaṇ̄ - khippam̄ bhavati pākaṭan»ti.

*These nine types of people in the world – unsteady, fickle, wavering;
From these counsel that is hidden – quickly becomes revealed.”*

(Miln. IV.intro Navaguyhamantavidham̄sakam̄)

4.

Middhī yadā hoti mahagghaso ca,
niddāyitā samparivattasāyī;
Mahāvarāhova nivāpapuṭṭho,
punappunam̄ gabbhamupeti mando.

*He who is slothful and a great glutton,
Or a sleepy person who tosses and turns in bed;
Or a great pig fed on fodder,
Again and again reaches the womb.*

Appamādaratā hotha - sacittamanurakkhatha;
duggā uddharath’attānam̄ - pañke sanno’va kuñjaro.

*Be attached to diligence – control well your mind;
Lift yourselves up from the rough ground – as the elephant does himself from the mud.*

(Dhp 23, 325, 327)

CHAPTER 8

Readings 8

1.

Atha kho Venāgapurikā brāhmaṇagahapatikā yena Bhagavā ten'upasam̄kamīmsu; upasam̄kamitvā app'ekacce Bhagavantam̄ abhivādetvā ekamantam̄ nisīdīmsu, app'ekacce Bhagavatā saddhiṃ sammodīmsu ... ekamantam̄ nisīdīmsu, app'ekacce nāmagottam̄ sāvetvā ekamantam̄ nisīdīmsu, app'ekacce tūphibhūtā ekamantam̄ nisīdīmsu. Ekamantam̄ nisinno kho Venāgapuriko Vacchagotto brāhmaṇo Bhagavantam̄ etadavoca:

Then indeed the Brahmins and householders of Venagapurika approached the Blessed one. Having approached some saluted the Blessed One and sat down on one side; some exchanged greetings with Blessed One and sat down on one side; some announced their full names and sat down on one side; some stayed silent and sat down on one side. Sitting on one side Venagapurika Vacchagotta the Brahmin spoke thus to the Blessed One:

«Acchariyam̄, bho Gotama, abbhutam̄, bho Gotamā Yāvañc'idañ photo Gotamassa vippasannāni indriyāni, parisuddho chavivaṇṇo pariyoñātā. Seyyathāpi, bho Gotama, sāradam̄ badarapañḍum̄ parisuddham̄ hoti pariyoñātā; evamevañ photo Gotamassa vippasannāni indriyāni parisuddho chavivaṇṇo pariyoñātā. Seyyathāpi, bho Gotama, tālapakkam̄ sampati bandhanā pamuttam̄ parisuddham̄ hoti pariyoñātā; evamevañ photo Gotamassa vippasannāni indriyāni parisuddho chavivaṇṇo pariyoñātā.»

"It is wonderful, master Gotama, it is marvelous, master Gotama! That is, the faculties of master Gotama are tranquil, the complexion clean and unblemished. Just as indeed, master Gotama, the fresh light yellow jujube fruit is clean and unblemished, and just as, master Gotama, the palm fruit freshly unsheathed is clean and unblemished, thus are the faculties of master Gotama tranquil, the complexion clean and unblemished."

(A.N. 3.7.3. Venāgapurasuttam̄)

2.

Tena kho pana samayena Uggatasarīrassa brāhmaṇassa mahāyañño upakkhaṭo hoti. Pañca usabhasatāni thūñ'ūpanītāni honti yaññatthāya, pañca vacchatarasatāni thūñ'ūpanītāni honti yaññatthāya, pañca vacchatarisatāni thūñ'ūpanītāni honti yaññatthāya, pañca ajasatāni thūñ'ūpanītāni honti yaññatthāya, pañca urabbhasatāni thūñ'ūpanītāni honti yaññatthāya. Atha kho Uggatasarīrō brāhmaṇo yena Bhagavā ten'upasam̄kami; upasam̄kamitvā Bhagavatā saddhiṃ sammodi ... ekamantam̄ nisīdi. Ekamantam̄ nisinno kho Uggatasarīrō brāhmaṇo Bhagavantam̄ etadavoca:

Indeed then at this time the great sacrifice of Uggatasarīra the Brahmin is being prepared. Five hundred bulls, five hundred bullocks, five hundred heifers, five hundred goats, and five hundred rams are brought up to a post to be sacrificed. Then the Brahmin Uggatasarīra approached the Blessed One; having approached he exchanged greetings with the Blessed One ... and sat down on one side. Seated on one side the Brahmin Uggatasarīra said this to the Blessed One:

«Sutam̄ m'etañ, bho Gotama, aggissa ādānam̄ yūpassa ussāpanam̄ mahapphalam̄ hoti mahānisamsam̄»ti.

“I have heard, master Gotama, that the making of a fire and the erection of a sacrificial post is very fruitful and brings great advantage”.

«Mayā pi kho etam, brāhmaṇa, sutam aggissa ādānam yūpassa ussāpanam mahapphalam hoti mahānisamṣam»ti.

“I too have heard, Brahmin, that the making of a fire and the erection of a sacrificial post is very fruitful and brings great advantage”.

Dutiyam pi kho Uggatasarīro brāhmaṇo ... pe ... tatiyampi kho Uggatasarīro brāhmaṇo Bhagavantam etadavoca:

A second time the Brahmin Uggatasarira ... etc. ... and for a third time the Brahmin Uggatasarira said this to the Blessed One:

«Sutam m’etam, bho Gotama, aggissa ādānam yūpassa ussāpanam mahapphalam hoti mahānisamṣam»ti.

“I have heard, master Gotama, that the making of a fire and the erection of a sacrificial post is very fruitful and brings great advantage”.

«Mayā pi kho etam, brāhmaṇa, sutam aggissa ādānam yūpassa ussāpanam mahapphalam hoti mahānisamṣam»ti.

“I too have heard, Brahmin, that the making of a fire and the erection of a sacrificial post is very fruitful and brings great advantage”.

«Tayidam, bho Gotama, sameti bho c’eva Gotamassa amhākam ca, yadidam sabbena sabbam».

“Then, Master Gotama, master Gotama agrees with us in everything we say”.

Evam vutte āyasmā Ānando Uggatasarīram brāhmaṇam etadavoca:

This being said, the venerable Ananda said this to the Brahmin Uggatasarira:

«Na kho, brāhmaṇa, Tathāgatā evam pucchitabbā - ‘sutam m’etam, bho Gotama, aggissa ādānam yūpassa ussāpanam mahapphalam hoti mahānisamṣan’ti. Evam kho, brāhmaṇa, tathāgatā pucchitabbā: ‘ahañhi, bhante, aggim ādātukāmo, yūpam ussāpetukāmo. Ovadatu mañ, bhante, bhagavā.

“One should not ask the Tathagata thus – ‘I have heard, master Gotama, that the making of a fire and the erection of a sacrificial post is very fruitful and brings great advantage’. Instead, Brahmin, one should ask the Tathagata: ‘Lord, I am setting up a fire and erecting a sacrificial post. Would the Blessed One advise me, Lord?’

Anusāsatu mañ, bhante, bhagavā yam mama assa dīgharattam hitāya sukhāyā’»ti.

“Would the Blessed One instruct me, Lord, so that I might have well-being and happiness for a long time?” ”.

(A.N. 7.5.4. Dutiya-aggisuttam)

3.

Dunniggahassa lahuno - yatthakāmanipātino;
cittassa damatho sādhu - cittam dantam sukhāvaham.

*The mind is difficult to restrain, swift, and clings wherever it wishes
Good is the taming of it – a mind tamed is conducive to happiness..*

Sududdasam sunipuṇam - yatthakāmanipātinaṁ;
cittam rakkhetha medhāvī - cittam guttam sukhāvaham.

*The mind is difficult to grasp, subtle and clings wherever it wishes
Let the wise person guard it - a mind guarded is conducive to happiness.*

Anavaṭṭhitacittassa - saddhammaṁ avijānato;
pariplavapasādassa - paññā na paripūrati.

*He whose mind is not steady, he who knows not the true doctrine;
He whose faith is wavering – the wisdom of such a one is not perfected.*

(Dhp 3, 35-36, 38)

Yāvajīvam pi ce bālo - paññitam payirupāsati;
na so dhammaṁ vijānāti - dabbī sūparasam yathā.

*If a fool associates with a wise man for the whole of his life
He knows not the Dhamma, just as a spoon knows not the taste of
soup.*

Muhuttamapi ce viññū - paññitam payirupāsati;
khippam dhammaṁ vijānāti - jivhā sūparasam yathā.

*If a sage associates with a wise man for only an instant
He knows the Dhamma, just as a tongue knows the taste of soup.*

Na taṁ kammaṁ kataṁ sādhu - yam katvā anutappati;
yassa assumukho rodam - vipākam paṭisevati.

*That deed is not done well, when having done it, one repents;
And weeping bears the fruit from it with a tearful face.*

Tam ca kammaṁ kataṁ sādhu - yam katvā nānutappati;
yassa paṭito sumano - vipākam paṭisevati.

*That deed is done well, when having done it, one does not repent;
And delighted one bears the fruit from it with a joyful mind.*

(Dhp 5, 64-65, 67-68)

Attānameva paṭhamam - patirūpe nivesaye;
atha'ññam'anusāseyya - na kilisseyya paññito.

*Let one establish oneself in what is proper first;
Then one may instruct others. Such a wise person would not be defiled.*

(Dhp 12, 158)

Further Readings 8

1.

Ekaṁ samayaṁ Bhagavā Vesāliyam viharati Mahāvane Kūṭagārasālāyam. Atha kho Sīho senāpati yena Bhagavā ten'upasamkami; upasamkamitvā Bhagavantam abhivādetvā ekamantam nisīdi. Ekamantam nisinno kho Sīho senāpati Bhagavantam etadavoca - «Sakkā nu kho, bhante, Bhagavā sandiṭṭhikam dānaphalam paññāpetum»ti?

At one time the Blessed One was staying at Vesali in the pavilion of the Great Park. Then the general Siha approached the Blessed One, and after approaching he greeted him then sat down on one side. Sitting on one side, the general Siha spoke thus to the Blessed One – “Would it be possible, reverend sir, for the Blessed One to make known the visible fruit of generosity?”

«Sakkā, Sīhā»ti bhagavā avoca - «dāyako, Sīha, dānapati bahuno janassa piyo hoti manāpo. Yam pi, Sīha, dāyako dānapati bahuno janassa piyo hoti manāpo, idam pi sandiṭṭhikam dānaphalam.

“It is possible, Siha” the Blessed One said. “A generous lay donor is cherished by and pleasing to a great number of people. That a generous lay donor is cherished by and pleasing to a great number of people, this is a visible fruit of generosity.”

«Puna ca param, Sīha, dāyakam dānapatiṁ santo sappurisā bhajanti. Yaṁ pi, Sīha, dāyakam dānapatiṁ santo sappurisā bhajanti, idam pi sandiṭṭhikam dānaphalam.

“And furthermore, Siha, virtuous people speak well of a generous lay donor. That virtuous people speak well of a generous lay donor, this is a visible fruit of generosity.”

«Puna ca param, sīha, dāyakassa dānapatino kalyāṇo kittisaddo abbhuggacchati. Yaṁ pi, Sīha, dāyakassa dānapatino kalyāṇo kittisaddo abbhuggacchati, idampi sandiṭṭhikam dānaphalam.

“And furthermore, Siha, excellent renown is spread forth about a generous lay donor. That excellent renown is spread forth about a generous lay donor, this is a visible fruit of generosity.”

«Puna ca param, Sīha, dāyako dānapati yaṁ yadeva parisam upasamkamati - yadi khattiyaparisam yadi brāhmaṇaparisam yadi gahapatiparisam yadi samaṇaparisam - visārado upasamkamati amāṇkubhūto. Yaṁ pi, Sīha, dāyako dānapati yaṁ yadeva parisam upasamkamati - yadi khattiyaparisam yadi brāhmaṇaparisam yadi gahapatiparisam yadi samaṇaparisam - visārado upasamkamati amāṇkubhūto, idam pi sandiṭṭhikam dānaphalam.

“And furthermore, Siha, whichever assembly a generous lay donor approaches – be it warrior caste, Brahmins, householders, or recluses – he approaches them confident and with a clear conscience. That whichever assembly a generous lay donor approaches – be it warrior caste, Brahmins, householders, or recluses – he approaches them confident and with a clear conscience, this is a visible fruit of generosity.”

«Puna caparam, Sīha, dāyako dānapati kāyassa bhedā param maraṇā sugatim saggam lokam upapajjati. Yaṁ pi, Sīha, dāyako dānapati kāyassa bhedā param maraṇā sugatim saggam lokam upapajjati, idam samparāyikam dānaphalam»ti.

“And furthermore, Siha, at the break up of the body and death a generous lay donor is reborn in a happy place even heaven. That at the break up of the body and death a generous lay donor is reborn in a happy place even heaven, this is a fruit of generosity in the next world.”

(A.N. 5.4.4. Sīhasenāpatisuttam
Anguttara Nikaya V.34 Siha Sutta
<http://www.accesstoinsight.org/canon/anguttara/an5-34.html>)

2.

Ekam samayaṁ Bhagavā Vesāliyam viharati Mahāvane Kūṭāgārasālāyam. Atha kho Mahāli Licchavi yena Bhagavā ten’upasamkami; upasamkamitvā Bhagavantam abhivādetvā ekamantam nisīdi. Ekamantam nisinno kho Mahāli Licchavi Bhagavantam etadavoca:

At one time the Blessed One was staying at Vesali in the pavilion of the Great Park. Then Mahali Licchavi approached the Blessed One, and after approaching he greeted him then sat down on one side. Sitting on one side, the Mahali Licchavi spoke thus to the Blessed One:

«Ko nu kho, bhante, hetu, ko paccayo pāpassa kammaṭṭha kiriya, pāpassa kammaṭṭha pavattiyā»ti?

“What, reverend sir, is the cause and condition for the doing of evil deeds, and for

the manifestation of evil deeds?"

«Lobho kho, Mahāli, hetu, lobho paccayo pāpassa kammassa kiriyāya, pāpassa kammassa pavattiyā. Doso kho, Mahāli, hetu, doso paccayo pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā. Moho kho, Mahāli, hetu, moho paccayo pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā. Ayoniso manasikāro kho, Mahāli, hetu, ayoniso manasikāro paccayo pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā. Micchāpañihitam kho, Mahāli, cittam hetu, micchāpañihitam cittam paccayo pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā ti. Ayañ kho, mahāli, hetu, ayañ paccayo pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā»ti.

“Greed, Mahali, is the cause, greed is the condition for the doing of evil deeds, and for the manifestation of evil deeds. Hatred, Mahali, is the cause, hatred is the condition for the doing of evil deeds, and for the manifestation of evil deeds. Delusion, Mahali, is the cause, delusion is the condition for the doing of evil deeds, and for the manifestation of evil deeds. Lack of proper attention, Mahali, is the cause, lack of proper attention is the condition for the doing of evil deeds, and for the manifestation of evil deeds. Directing the mind wrongly, Mahali, is the cause, directing the mind wrongly is the condition for the doing of evil deeds, and for the manifestation of evil deeds. This, Mahali, is the cause, this is the condition for the doing of evil deeds, and for the manifestation of evil deeds.”

«Ko pana, bhante, hetu, ko paccayo kalyāñassa kammassa kiriyāya, kalyāñassa kammassa pavattiyā»ti?

“Then what, reverend sir, is the cause and condition for the doing of good deeds, and for the manifestation of good deeds?”

«Alobho kho, Mahāli, hetu, alobho paccayo kalyāñassa kammassa kiriyāya, kalyāñassa kammassa pavattiyā. Adoso kho, Mahāli, hetu, adoso paccayo kalyāñassa kammassa kiriyāya kalyāñassa kammassa pavattiyā. Amoho kho, mahāli, hetu, amoho paccayo kalyāñassa kammassa kiriyāya kalyāñassa kammassa pavattiyā. Yoniso manasikāro kho, Mahāli, hetu, yoniso manasikāro paccayo kalyāñassa kammassa kiriyāya kalyāñassa kammassa pavattiyā. Sammāpañihitam kho, Mahāli, cittam hetu, sammāpañihitam cittam paccayo kalyāñassa kammassa kiriyāya kalyāñassa kammassa pavattiyā. Ayañ kho, Mahāli, hetu, ayañ paccayo kalyāñassa kammassa kiriyāya kalyāñassa kammassa pavattiyā»ti.

“Non-greed, Mahali, is the cause, non-greed is the condition for the doing of good deeds, and for the manifestation of good deeds. Non-hatred, Mahali, is the cause, non-hatred is the condition for the doing of good deeds, and for the manifestation of good deeds. Non-delusion, Mahali, is the cause, non-delusion is the condition for the doing of good deeds, and for the manifestation of good deeds. Proper attention, Mahali, is the cause, proper attention is the condition for the doing of good deeds, and for the manifestation of good deeds. Directing the mind correctly, Mahali, is the cause, directing the mind correctly is the condition for the doing of good deeds, and for the manifestation of good deeds. This, Mahali, is the cause, this is the condition for the doing of good deeds, and for the manifestation of good deeds.”

(A.N. 10.5.7. Mahālisuttam)

3.

Akkodhano'upanāhī - amāyo rittapesuño;
sa ve tādisako bhikkhu - evañ pecca na socati.

*A person without ill-will, or grudges, non-deceitful, free from slander;
If a monk is of such quality, then after death he does not grieve.*

Akkodhano'nupanāhī - amāyo rittapesuṇo;
guttadvārō sadā bhikkhu - evam̄ pecca na socati.

*A person without ill-will, or grudges, non-deceitful, free from slander;
This monk guarding his senses always, after death he does not grieve.*

Akkodhano'nupanāhī - amāyo rittapesuṇo;
kalyāṇasīlo so bhikkhu - evam̄ pecca na socati.

*A person without ill-will, or grudges, non-deceitful, free from slander;
This monk of good morals, after death he does not grieve.*

Akkodhano'nupanāhī - amāyo rittapesuṇo;
kalyāṇamitto so bhikkhu - evam̄ pecca na socati.

*A person without ill-will, or grudges, non-deceitful, free from slander;
This monk who is a noble companion, after death he does not grieve.*

Akkodhano'nupanāhī - amāyo rittapesuṇo;
kalyāṇapañño so bhikkhu - evam̄ pecca na socati.

*A person without ill-will, or grudges, non-deceitful, free from slander;
This monk of good wisdom, after death he does not grieve.*

(Theragāthā 8.2. Sirimittattheragāthā)

4.

Rājā āha: «Bhante Nāgasena, yo idha kālamkato Brahma-loke uppajjeyya, yo ca idha kālamkato Kasmīre uppajjeyya, ko cirataram̄ ko sīghataran̄»ti?

The king asked: “Venerable Nagasena, for he who having passed away is reborn in the Brahma world, or for he who having passed away is reborn in Kashmir, which one takes the longer time, and which the shorter?”

«Samakam̄, mahārājā»ti.

“They are the same, great king.”

«Opammapaññā karohī»ti.

“Give me an analogy.”

«Kuhiṃ pana, mahārāja, tava jātanagaran̄»ti?

“Then where, great king, is your town of birth?”

«Atthi, bhante, Kalasigāmo nāma, tatthāhaṃ jāto»ti.

“There is a place called Kalasigama, there I was born.”

«Kīva dūro, mahārāja, ito Kalasigāmo hotī»ti.

“How far away, great king, is Kalasigama from here?”

«Dvimattāni, bhante, yojanasatānī»ti.

“About 200 yojana, venerable sir.”

«Kīva dūram̄, mahārāja, ito Kasmīram̄ hotī»ti?

“How far away, great king, is Kashmir from here?”

«Dvādasa, bhante, yojanānī»ti.

“About 12 yojana, venerable sir.”

«Imgha, tvam̄ mahārāja, Kalasigāmam̄ cintehī»ti.

“Go on then, great king, think about Kalasigama.”

«Cintito, bhante»ti.

“I am thinking, venerable sir.”

«Imgha, tvam̄ mahārāja, Kasmīram̄ cintehī»ti.

“Go on then, great king, think about Kashmir.”

«Cintitaṁ bhante»ti.

“I am thinking, venerable sir.”

«Katamam nu kho, mahārāja, cirena cintitaṁ, katamam sīghataran»ti?

“Which thinking took a long time, great king, and which a short time?”

«Samakaṁ bhante»ti.

“The same, venerable sir.”

«Evameva kho, mahārāja, yo idha kālamkato Brahma-loke uppajjeyya, yo ca idha kālamkato Kasmīre uppajjeyya, samakaṁ yeva uppajjantī»ti.

“Just so, great king, for he who having passed away is reborn in the Brahma world, or for he who having passed away is reborn in Kashmir, they happen in the same time.”

«Bhiyyo opammaṁ karohī»ti.

“Give me another analogy.”

«Tam kiṁ maññasi, mahārāja, dve sakuṇā ākāsena gaccheyyum, tesu eko ucce rukkhe nisīdeyya, eko nīce rukkhe nisīdeyya, tesam samakaṁ patiṭṭhitānam katamassa chāyā paṭhamataram pathaviyam patiṭṭhaheyya, katamassa chāyā cirena pathaviyam patiṭṭhaheyyā»ti?

“What do you think, great king, if two birds fly in the sky and one sits in a high tree, and the other in a low tree, if these happen at the same time, the shadow of which one would appear on the ground first, and which one later?”

«Samakaṁ, bhante»ti.

“At the same time, venerable sir.”

«Evameva kho, mahārāja, yo idha kālamkato Brahma-loke uppajjeyya, yo ca idha kālamkato Kasmīre uppajjeyya, samakaṁ yeva uppajjantī»ti.

“Just so, great king, for he who having passed away is reborn in the Brahma world, or for he who having passed away is reborn in Kashmir, they happen in the same time.”

«Kallo’si, bhante Nāgasenā»ti.

“You are clever, venerable Nagasena.”

(Miln. III.7.5. Dvinnam lokuppannānam samakabhāvapañho)

CHAPTER 9

Readings 9

1.

Ekam samayaṁ Bhagavā Bhoganagare viharati Ānandacetiye. Tatra kho Bhagavā bhikkhū āmantesi: «Bhikkhavo»ti.

At one time, the Blessed One was living in the town of Bhoga at the Ananda monastery. There the Blessed One addressed the monks: “Monks”, he said.

«Bhadante»ti te bhikkhū Bhagavato paccassosum.

“Most venerable sir”, the monks replied to the Blessed One.

Bhagavā etadavoca: «Cattāro’me, bhikkhave, mahāpadese desessāmi, tam suṇātha, sādhukam manasikarotha; bhāsissāmī»ti.

The Blessed One said thus: “I will preach to you these four great statements, listen and pay careful attention; I will speak.”

«Evaṁ, bhante»ti kho te bhikkhū Bhagavato paccassosum.

“Yes, venerable sir”, the monks replied to the Blessed One.

Bhagavā etadavoca:

The Blessed One said thus:

«Katame, bhikkhave, cattāro mahāpadesā? Idha, bhikkhave, bhikkhu evam vadeyya - ‘Sammukhā m’etam, āvuso, Bhagavato sutam, sammukhā paṭiggahitam - ayam dhammo, ayam vinayo, idam satthusāsanam’ ti. Tassa, bhikkhave, bhikkhuno bhāsitaṁ n’eva abhinanditabbam nappaṭikkositabbam. Anabhinanditvā appaṭikkositvā tāni padabyañjanāni sādhukam uggahetvā russe otāretabbāni, vinaye sandassetabbāni. Tāni ce russe otāriyamānāni vinaye sandassiyamānāni na c’eva russe otaranti na vinaye sandissanti, niṭṭhamettha gantabbam: ‘Addhā, idam na c’eva tassa Bhagavato vacanam Arahato Sammāsambuddhassa ...’ti. Iti h’etam, bhikkhave, chaddheyātha.»

“And what, monks, are the four great statements? Here, monks, a monk should say this – ‘This has been heard by me face to face from the Blessed One, face to face it has been received – this doctrine, this discipline, this dispensation from the Teacher’. Monks, the speaking of this is neither to be rejoiced at nor rejected by a monk. Not having been rejoiced at nor rejected, these phrases having been well learned, the discourses are to be brought forth, the rules of discipline are to be compared. If when the discourses are brought forth and the rules of discipline compared, these do not enter into the discourses, these do not agree with the discipline, then it is to be concluded here: ‘Verily, this is not the word of the Blessed One, the arahant, the fully enlightened one’. Then this you should discard.”

«Idha pana, bhikkhave, bhikkhu evam vadeyya: ‘Sammukhā m’etam, āvuso, bhagavato sutam, sammukhā paṭiggahitam - ayam dhammo, ayam vinayo, idam satthusāsanam’ti. Tassa, bhikkhave, bhikkhuno bhāsitaṁ n’eva abhinanditabbam nappaṭikkositabbam. Anabhinanditvā appaṭikkositvā tāni padabyañjanāni sādhukam uggahetvā russe otāretabbāni, vinaye sandassetabbāni. Tāni ce russe otāriyamānāni vinaye sandassiyamānāni russe c’eva otaranti vinaye ca sandissanti, niṭṭhamettha gantabbam: ‘Addhā, idam tassa Bhagavato vacanam Arahato Sammāsambuddhassa ...’ti. Idam, bhikkhave, paṭhamam mahāpadesam dhāreyyātha.»

“Then here, monks, a monk should say this – ‘This has been heard by me face to face from the Blessed One, face to face it has been received – this doctrine, this discipline, this dispensation from the Teacher’. Monks, the speaking of this is neither to be rejoiced at nor rejected by a monk. Not having been rejoiced at nor rejected, these phrases having been well learned, the discourses are to be brought forth, the rules of discipline are to be compared. If when the discourses are brought forth and the rules of discipline compared, these do enter into the discourses, these do agree with the discipline, then it is to be concluded here: ‘Verily, this is the word of the Blessed One, the arahant, the fully enlightened one’. This, monks, is the first of the great statements”

(A.N. 4.18.10. Mahāpadesasuttam)

2.

«Aham kho, bhikkhave, ekāsanabhojanam bhuñjāmi; ekāsanabhojanam kho, aham, bhikkhave, bhuñjamāno appābādhataṁ ca sañjānāmi appātaṁkataṁ ca lahuṭṭhānam ca balaṁ ca phāsuvihāram ca. Etha, tumhe’pi, bhikkhave, ekāsanabhojanam bhuñjatha; ekāsanabhojanam kho, bhikkhave, tumhe’pi bhuñjamānā appābādhataṁ ca sañjānissatha appātaṁkataṁ ca lahuṭṭhānam ca balaṁ ca phāsuvihārañcā”ti.

“Indeed, monks, I eat only a single meal each day; eating only a single meal each

day, monks, I know good health, freedom from illness, lightness of body, strength, and comfort. Come you, monks, eat only a single meal each day; eating only a single meal each day, monks, you will know good health, freedom from illness, lightness of body, strength, and comfort.”

(M.N 2.2.5. [65] Bhaddālisuttam

<http://www.metta.lk/tipitaka/2Sutta-Pitaka/2Majjhima-Nikaya/Majjhima2/065-bhaddali-e1.htm>)

3.

Pāpañce puriso kayirā - na nam̄ kayirā punappunam̄;
na tamhi chandañ kayirātha - dukkho pāpassa uccayo.

*If a person does evil, he should not do it again and again;
Do not make an intention of this – painful is the accumulation of evil.*

Puññam̄ ce puriso kayirā - kayirā nam̄ punappunam̄.
tamhi chandañ kayirātha - sukho puññassa uccayo.

*If a person makes merit, he should do it again and again;
Do make an intention of this – happy is the accumulation of merit.*

Pāpo’pi passati bhadram̄ - yāva pāpam̄ na paccati;
yadā ca paccati pāpam̄ - atha pāpo pāpāni passati.

*Even an evildoer sees good while evil does not ripen;
But when evil ripens, then the evildoer sees evil.*

Bhadropi passati pāpam̄ - yāva bhadram̄ na paccati;
yadā ca paccati bhadram̄ - atha bhadro bhadrāni passati.

*Even a doer of good sees evil while good does not ripen;
But when good ripens, the doer of good-doer sees good deeds.*

(Dhp 9, 117-120)

Pāṇimhi ce vano nāssa - hareyya pāñinā visam̄;
nābbañam̄ visamanveti - natthi pāpam̄ akubbato.

*If there is no wound on a hand, then one may carry poison in it;
Just as poison does not enter when woundless, there is no evil for the non-doer.*

(Dhp 9, 124)

Gabbham̄ eke uppajjanti - nirayam̄ pāpakkammino;
saggam̄ sugatino yanti - parinibbanti anāsavā.

*Some are born in a womb, evildoers are born in hell;
Righteous ones go on to heaven, those without taints pass away
without rebirth.*

(Dhp 9, 126)

Further Readings 9

1.

Evam̄ me sutam̄. Ekam̄ samayam̄ Bhagavā Rājagahe viharati Veluvane Kalandakanivāpe. Tena kho pana samayena Sigālako gahapatiputto kālass’eva utṭhāya Rājagahā nikkhāmitvā allavattho allakeso pañjaliko puthudisā namassati: puratthimam̄ disam̄ dakkhiṇam̄ disam̄ pacchimam̄ disam̄ uttaram̄ disam̄ hetṭhimam̄ disam̄ uparimam̄ disam̄.

Thus have I heard. At one time the Blessed One was living at Rajagaha in the Bamboo Forest at the Squirrel’s Feeding Place. Then at that time the householder’s son Sigalaka, having arisen early in the morning and set forth from Rajagaha, with wet

clothes, wet hair, and joined palms, was paying homage to the separate directions: east, south, west, north, below, and above.

Atha kho Bhagavā pubbañhasamayaṁ nivāsetvā pattacīvaramādāya Rājagahāṁ piṇḍāya pāvisi. Addasā kho Bhagavā Sigālakāṁ gahapatiputtam kālass’eva uṭṭhāya Rājagahā nikkhamitvā allavatthaṁ allakesam pañjalikāṁ puthudisā namassantam: puratthimāṁ disam dakkhiṇāṁ disam pacchimāṁ disam uttarāṁ disam heṭṭhimāṁ disam uparimāṁ disam. Disvā Sigālakāṁ gahapatiputtam etadavoca: «kiṁ nu kho tvam, gahapatiputta, kālass’eva uṭṭhāya Rājagahā nikkhamitvā allavattho allakeso pañjaliko puthudisā namassasi: puratthimāṁ disam dakkhiṇāṁ disam pacchimāṁ disam uttarāṁ disam heṭṭhimāṁ disam uparimāṁ disan»ti?

And the Blessed One, having dressed in the forenoon, and taking his bowl and robe, entered Rajagaha on his alms-round. Then he saw the householder’s son Sigalaka, who having arisen early in the morning and set forth from Rajagaha, with wet clothes, wet hair, and joined palms, was paying homage to the separate directions: east, south, west, north, below, and above. After seeing the householder Sigalaka he said thus: “Why, householder’s son, have you arisen early in the morning and set forth from Rajagaha, with wet clothes, wet hair, and joined palms, and are paying homage to the separate directions: east, south, west, north, below, and above?”

«Pitā maṁ, bhante, kālaṁ karonto evam̄ avaca: ‘disā, tāta, namasseyyāsī’ti. So kho aham, bhante, pitu vacanāṁ sakkaronto garuṁ karonto mānento pūjento kālass’eva uṭṭhāya Rājagahā nikkhamitvā allavattho allakeso pañjaliko puthudisā namassāmi: puratthimāṁ disam dakkhiṇāṁ disam pacchimāṁ disam uttarāṁ disam heṭṭhimāṁ disam uparimāṁ disan»ti.

“My father, lord, while dying said thus: ‘My dear child, you should pay homage to the directions’. And so I, lord, respecting, considering seriously, knowing, and worshipping the words of my father, thus arise early in the morning, set forth from Rajagaha, with wet clothes, wet hair, and joined palms, and pay homage to the separate directions: east, south, west, north, below, and above.”

«Na kho, gahapatiputta, ariyassa vinaye evam̄ cha disā namassitabbā»ti. «Yathā kathaṁ pana, bhante, ariyassa vinaye cha disā namassitabbā? Sādu me, bhante, Bhagavā tathā dhammaṁ desetu, yathā ariyassa vinaye cha disā namassitabbā»ti.

“It is not in the discipline of the noble ones that you should pay homage to the six directions thus.” “Then how, lord, is it in the discipline of the noble ones that one should pay homage to the six directions? It would be good if the Blessed One would teach me the doctrine as to how it is in the discipline of the noble ones that one should pay homage to the six directions.”

«Tena hi, gahapatiputta, sunohi sādhukāṁ manasikarohi bhāsissāmī»ti.

“Then listen to this, householder’s son, pay careful attention and I will tell you.”

«Evam̄, bhante»ti kho Sigālako gahapatiputto Bhagavato paccassosi.

“Yes, lord”, answered Sigalaka the householder’s son to the Blessed One.

Bhagavā etadavoca: «Yato kho, gahapatiputta, ariyasāvakassa cattāro kammakilesā pahīnā honti, catūhi ca ṭhānehi pāpakammāni na karoti, cha ca bhogānam apāyamukhāni na sevati, so evam̄ cuddasa pāpakāpagato chaddisā paṭicchādī ubholokavijayāya paṭipanno hoti. Tassa ayañc’eva loko āraddho hoti paro ca loko. So kāyassa bhedā param marañā sugatim̄ saggam̄ lokam̄ upapajjati.

The Blessed One said thus: “Indeed when, householder’s son, for a noble disciple, the four defilements of action are abandoned, and he does not perform evil by means of

the four causes, and he does not practice the six ways of squandering his wealth, thus desisting from the fourteen evils, then that is how the six directions are covered, and he is entered upon the triumph of both worlds. Thus he is established in this world and the next. At the breaking up of the body and after death he will be reborn in a good destination, a heavenly place.”

(D.N. 3.8. [31] Sigālakasuttam

<http://www.accesstoinsight.org/canon/digha/dn31.html>)

2.

Atha kho, bhikkhave, Vipassissa Bhagavato arahato Sammāsambuddhassa etadahosi: “yannūnāhaṁ dhammam deseyyan”ti. Atha kho, bhikkhave, Vipassissa Bhagavato arahato Sammāsambuddhassa etadahosi: “adhigato kho me āyam dhammo gambhīro duddaso duranubodho santo pañīto atakkāvacaro nipuṇo pañditavedanīyo. Ālayarāmā kho panāyam pajā ālayaratā ālayasammuditā. Ālayarāmāya kho pana pajāya ālayaratāya ālayasammuditāya duddasam idam thānam yadidam idappaccayatā-paṭiccasamuppādo. Idampi kho thānam duddasam yadidam sabbasamkhārasamatho sabbūpadhipaṭinissaggo taṇhākkhayo virāgo nirodho nibbānaṁ. Ahañc’eva kho pana dhammam deseyyam, pare ca me na ājāneyyam; so mam’assa kilamatho, sā mam’assa vihesā”ti.

“Then, monks, it occurred thus to Vipassi, the Blessed One, the arahant, the fully enlightened one: “Well now, I should preach the doctrine.” Then again, monks, it occurred thus to Vipassi, the Blessed One, the arahant, the fully enlightened one: “This doctrine attained by me is deep, difficult to see, hard to understand, tranquil, exalted, profound, subtle, and to be understood by the wise. These people are clinging to lust, devoted to lust, delighting in lust. Because of clinging to lust, being devoted to lust, delighting in lust, this principle of causal connection or dependent origination is difficult for people to see. And also difficult to see is the calming of all mental formations, the renunciation of all clinging to rebirth, the waning of craving, detachment, cessation, Nirvana. And so, if I were to preach this doctrine and others would not understand me, then that would be a weariness and a vexation to me.”

(D.N. 2.1. [14] Mahāpadānasuttam)

3.

Ko imam pathavim vijessati,
yamalokañca imam sadevakam?
ko dhammapadam sudesitam,
kusalo pupphamiva pacessati?

*Who will conquer this earth,
this world of yama, together with its gods?
Who will find the well-proclaimed path of the truth
Just as a skillful person finds the flower?*

Sekho pathavim vijessati,
yamalokañca imam sadevakam;
sekho dhammapadam sudesitam,
kusalo pupphamiva pacessati.

*The disciple in training will conquer this earth,
this world of yama, together with its gods.
The disciple in training will find the well-proclaimed path of the truth*

Just as a skillful person finds the flower?

Phenūpamam kāyamimam viditvā,
marīcidhammam abhisambudhāno;
chetvāna mārassa papupphakāni,
adassanaṁ maccurājassa gacche.

*Having realized that this body is like foam,
Understanding the nature of a mirage,
And cutting the flowery arrows of Mara,
One may go out of sight of the king of death.*

(Dhp 4, 44-46)

Yo bālo maññati bālyam,
pañđito'vāpi tena so;
bālo ca pañđitamānī,
sa ve «bālo»ti vuccati.

*That fool who knows his foolishness,
Is in fact wise because of this;
Whereas the fool who thinks he is wise,
He indeed is called a fool.*

(Dhp 5, 63)

CHAPTER 10

Readings 10

1.

Ekasmiṁ samaye sathā gaṇam pahāya ekako'va ekaṁ vanam pāvisi. Pārileyyakanāmo eko hatthirājā'pi hatthigāṇam pahāya tam vanam pavisitvā, bhagavantam ekassa rukkhassa mūle nisinnam disvā, pādena paharanto rukkhamūlam sodhetvā soñdāya sākham gahetvā sammajji. Tato paṭṭhāya divase divase soñdāya ghaṭam gahetvā pānīyaparibhojanīyam udakam āharati upaṭṭhāpeti, uñhodakena atthe sati uñhodakam paṭiyādeti.

At one time the Teacher left the group and, thus being alone, entered a certain forest. And an elephant king, named Parileyyaka, left the elephant herd and entered this forest. He saw the Blessed One sitting at the foot of a tree, cleared underneath the tree by striking with his foot, took a branch in his trunk and swept. From then on, every day he took a pot with his trunk, brought drinking water, and set down the pot, and since hot water was needed, he prepared it.

Katham? Kaṭṭhāni ghamṣitvā aggim pāteti, tattha dārūni pakkipanto aggim jāletvā tattha tattha pāsāne pacitvā, dārukkañḍakena pavaṭṭetvā khuddakasonḍiyam khipati. Tato hattham otāretvā udakassa tattabhāvam jānitvā gantvā satthāram vandati. Satthā tattha gantvā nahāyati. Atha nānāvidhāni phalāni āharityā deti.

How? He rubbed sticks and started a flame, and putting firewood in there kindled a fire, then he heated rocks placed here and there, rolled them with a wooden stick, and placed them in a small pool in the rocks. Then having dipped his trunk in to test the temperature of the water, he went and greeted the Teacher. The Teacher went there and bathed. Then he brought various fruits and gave them to him.

Yadā pana satthā gāmam piṇḍāya pavisati, tadā satthu pattacīvaramādāya kumbhe ṭhāpetvā satthārā saddhiṃ yeva gacchati; rattim vālamiganivāraṇattham mahantam daṇḍam sonḍāya gahetvā yāva aruṇ'uggamanā vanasaṇḍe vicarati.

Then when the Teacher was entering the village for alms, he would take the Teacher's robe and bowl, place them on his forehead and accompany the Teacher there. At night, in order to keep away predators, he took with his trunk a large stick, and with that wandered about in the jungle until dawn.

(Rasv.)

(cf. Udāna IV.5 Naga Sutta

<http://www.accesstoinsight.org/canon/khuddaka/udana/ud4-5.html>)

2.

Atīte kira bārāṇasiyam sālittakasippe nipphattim patto eko pīṭhasappi ahosi. So nagaradvāre ekassa vaṭarukkhassa heṭṭhā nisinno sakkharāni khipitvā tassa paṇṇāni chindanto «hatthirūpakaṇam no dassehi, assarūpakaṇam no dassehi»ti gāmadārakehi vuccamāno icchiticchitāni rūpāni dassetvā tesam santikā khādanīyādīni labhati.

In the past, it is said, in Benares there was a certain cripple who had attained excellence in the art of slinging stones. Sitting beneath a banyan tree at the town entrance, he threw pebbles cutting leaves. Addressed by the village children, "Show us the image of an elephant, show us the image of a horse", he presented them with whatever forms they desired, and by means of this received edibles, etc.

Ath'ekadivasaṇam rājā uyyānam gacchanto tam padesam pāpuṇi. Dārakā pīṭhasappim pāroh'antare katvā palāyim̄su. Rañño ṭhitamajjhantike rukkhamūlam paviṭṭhassa chiddacchāyā sarīram phari. So «kiṃ nu kho etan»ti uddham olkento rukkhapanṇesu hatthirūpādīni disvā «kass'etam kamman»ti pucchitvā «pīṭhasappino»ti sutvā tam pakkosāpetvā āha: «mayham purohito atimukharo appamattake'pi vutte bahum bhaṇanto mām upaddavati, sakkhissasi tassa mukhe nālīmattā ajalaṇḍikā khipitun»ti? «Sakkhissāmi, deva. Ajalaṇḍikā āharāpetvā purohitena saddhiṃ tumhe antosāṇiyam nisīdatha, ahameththa kattabbaṇam jānissāmī»ti.

Then one day, a king who was walking in the park, reached that area. The children placed the cripple among the roots of the banyan and ran away. The images of the cut shadows fell on the body of the king who had gone underneath the tree at midday. With the thought "What is that?" he looked up and saw the images of elephants, etc. in the leaves of the tree and he asked, "Who did that?" On hearing "A cripple", he had him summoned and said "My high priest is garrulous and annoys me when, on saying just a little, he talks much. Would you be able to throw about a cupful of goat dung into his mouth?" "I will be able to, lord. After you've had some goat dung brought, sit with the high priest behind the curtain, and I will know what to do then".

Rājā tathā kāresi. Itaro'pi kattariy'aggena sāṇiyam chiddam katvā, purohitassa raññā saddhiṃ kathentassa mukhe vivaṭamatte ek'ekam ajalaṇḍikam khipi. Purohito mukhaṇam paviṭṭham pavitṭham gili. Pīṭhasappī khīṇāsu ajalaṇḍikāsu sāṇīm cālesi. Rājā tāya saññāya ajalaṇḍikānam khīṇabhāvam nātavā āha: «ācariya, aham tumhehi saddhiṃ kathento kathaṇam nittharitum na sakkhissāmi. Tumhe atimukharatāya nālīmattā ajalaṇḍikā gilantā pi tuṇhībhāvam nāpajjathā»ti.

The king did so. Then the other made a hole in the curtain with a scissors tip, and threw this goat dung, one piece after another, into the open mouth of the high priest while he was talking to the king. The high priest swallowed what had entered into his mouth.

The cripple shook the curtain when the goat dung was spent. With this signal, the king knew that the goat dung was exhausted and said: "Teacher, when conversing with you I would not be able to conclude the conversation. You, because of your garrulousness, are swallowing about a cupful of goat dung since you would not become silent".

Brāhmaṇo maṇḍukbhāvam āpajjītvā tato paṭṭhāya mukham vivaritvā raññā saddhiṇ sallapitum nāsakkhi. Rājā pīṭhasappiguṇam pakkosāpetvā «taṇ nissāya me sukham laddhan»ti tuṭṭho tassa sabbaṭṭhakam nāma dhanam datvā nagarassa catūsu disāsu cattāro varagāme adāsi.

The Brahmin became downcast and from then on he was unable to open his mouth to converse with the king. The king summoned the cripple, and thinking "Because of him, I have obtained happiness", pleased, he gave him an eightfold gift of wealth, and four hereditary villages from the four directions of the town.

(DhpAk, Saṭṭhikūṭapetavatthu)

3.

Yathāgāram ducchannam - vuṭṭhī samativijjhati;
evaṇ abhāvitam cittaṇ - rāgo samativijjhati.

*As rain pours into an ill-thatched house;
So passion pierces an undeveloped mind.*

Yathāgāram suchannam - vuṭṭhī na samativijjhati;
evaṇ subhāvitam cittaṇ - rāgo na samativijjhati.

*As rain does not pour into a well-thatched house;
So passion does not pierce a well-developed mind.*

Idha socati pecca socati - pāpakārī ubhayattha socati;
so socati so vihaññati - disvā kammakiliṭṭhamattano.

*Here he grieves, after death he grieves, the evildoer grieves in both places;
He grieves, he suffers, having seen himself defiled by his actions.*

Idha modati pecca modati - katapuñño ubhayattha modati;
so modati so pamodati - disvā kammavisuddhimattano.

Here he rejoices, after death he rejoices, the doer of good rejoices in both places;

He rejoices, he is happy, having seen himself purified by his actions.

Idha tappati pecca tappati - pāpakārī ubhayattha tappati;
«pāpaṇ me katan»ti tappati - bhiyyo tappati duggatim gato.

Here he is tormented, after death he is tormented, the evildoer is tormented in both places;

Tormented with the thought "evil has been done by me", going to an unhappy destination he is exceedingly tormented.

Idha nandati pecca nandati - katapuñño ubhayattha nandati;
«puññam me katan»ti nandati - bhiyyo nandati suggatim gato.

Here he is glad, after death he is glad, the doer of good is glad in both places;

Glad with the thought "good has been done by me", going to a happy destination he is exceedingly glad.

(Dhp 1, 13-18)

Further Readings 10

1.

Ath'eko makkaṭo tam̄ hatthim̄ divase divase tathāgatassa upaṭṭhānam̄ karontam̄ disvā «ahampi kiñcideva karissāmī»ti vicaranto ekadivasam̄ nimmakkhikam̄ dañḍakamadhum̄ disvā dañḍakam̄ bhañjivā dañḍaken'eva saddhim̄ madhupaṭalam̄ satthu santikam̄ āharitvā kadalipattam̄ chinditvā tattha ṭhapetvā adāsi. Satthā gañhi. Makkaṭo «karissati nu kho paribhogam̄, na karissatī»ti olokento gahetvā nisinnam̄ disvā «kinnukho»ti cintetvā dañḍakoṭiyam̄ gahetvā parivattetvā olokento añḍakāni disvā tāni sañikam̄ apanetvā adāsi. Satthā paribhogamakāsi. So tuṭṭhamānaso tam̄ tam̄ sākham̄ gahetvā naccanto aṭṭhāsi. Tassa gahita-sākhā'pi akkanta-sākhā'pi bhijji. So ekasmiñ khāṇumaththake patitvā nibbiddhagatto satthari pasannena cittena kālam̄katvā tāvatim̄sabhavane nibbatti.

Then a certain monkey, having seen this elephant waiting on the Tathagatha day after day, thought, "I too will do something or other". While wandering about one day, he saw a beehive on a branch without any bees. He broke the branch, and brought the honeycomb along with the branch into the vicinity of the Teacher, cut a banana leaf, placed it in there and offered it [to the Teacher]. The Teacher picked it up. The monkey watching wondered "Will he enjoy it or not?" Looking at him who had picked it up and was [still] sitting, he thought, "What is it then?" He picked up the end of the stick, turned it over, and looking saw eggs, [so he] carefully took them out, then offered them. The Teacher enjoyed it. Delighted with this, [the monkey] picked up a branch, and kept dancing. Then, while holding one end of the branch and stepping on the other, he broke it. He then fell on top of the stake, which pierced his body. Having died with a faithful mind in regard to the Teacher, he was reborn in the realm of the 33 deities.

(RasV., Kosambakavatthu)

2.

Atīte eko vejjo gāmanigamesu caritvā vejjakammañ karonto ekam̄ cakkhudubbalam̄ itthim̄ disvā pucchi:

In the past, a certain doctor was wandering in villages and small towns doing doctor's work, when he saw a woman with a weak eye and asked her:

«Kim̄ te aphāsukan»ti?

“What disease do you have?”

«Akkhīhi na passāmī»ti.

“I don't see with my eyes.”

«Bhesajjam̄ te karomī»ti?

“I will make a medicine for you.”

«Karohi, sāmī»ti.

“Make it, sir.”

«Kim̄me dassasī»ti?

“What will you give me?”

«Sace me akkhīni pākatikāni kātum̄ sakkhissasi, aham̄ te puttadhitāhi saddhim̄ dāsī bhavissāmī»ti.

“If you can make my eyes as they were before, I will be your servant, and my children too.”

So bhesajjam̄ sam̄vidahi. Ekabhesajjene'va akkhīni pākatikāni ahesum̄. Sā cintesi: «aham̄ etassa puttadhitāhi saddhim̄ dāsī bhavissāmī»ti paṭijāniñ, «vañcessāmi nan»ti.

He prepared the medicine. With this medicine her eyes became as they were before.

She thought, “I promised that I and my children would become servants to him. I will cheat on this.”

Sā vejjena «kīdisam, bhadde?»ti puṭṭhā «pubbe me akkhīni thokam rujiṃsu, idāni atirekataram rujantī»ti āha.

Asked by the doctor, “How, dear lady?” she said, “Before my eyes ached a little, now they ache much more.”

(RasV., Cakkhupālattheravatthu)

3.

Atīte kir’eko vejjo vejjakammathāya gāmam vicaritvā kiñci kammaṃ alabhitvā chātajjhato nikkhampitvā gāmadvāre sambahule kumārake kīlante disvā «ime sappena ḫasāpetvā tikitcchitvā āhāram labhissāmī»ti ekasmiñ rukkhabile sīsaṃ niharitvā nipannam sappam dassetvā, «ambho, kumārakā, eso sālikapotako, gaṇhatha nan»ti āha. Ath’eko kumārako sappam gīvāyam dalham gahetvā niharitvā tassa sappabhāvam īnatvā viravanto avidūre ṭhitassa vejjassa matthake khīpi. Sappo vejjassa khandhaṭṭhikam parikkhipitvā dalham ḫasitvā tath’eva jīvitakkhayam pāpesi.

It is said that once a doctor wandered in the village practicing medicine, and not having received any work, he departed hungry and saw many young boys playing at the village gate. Thinking, “I will cause them to be bitten by a snake, treat them and thus get food”, he stretched his head into a tree hollow and found a snake sleeping. “Hello, boys, here is a mynah bird, pick it up”, he said. Then a certain young boy grabbed the snake tightly by the neck, took it out, and knowing its snake-nature, shouting, threw it onto the head of the doctor standing nearby. The snake coiled around the doctor’s back, bit him strongly, and thus brought about the fall of his life-body.

(DhAk., Kokasunakhaluddakavatthu)

4.

Atīte Bārāṇasiyam Brahmadatte rajjam kārente bodhisatto Bārāṇasiyam vāṇijakule nibbatti. Nāmaggahaṇadivase ca’ssa «Paṇḍito»ti nāmaṃ akāmsu. So vayappatto aññena vāṇijena saddhiṃ ekato hutvā vanijjam karoti, tassa «atipaṇḍito»ti nāmaṃ ahosi. Te Bārāṇasito pañcahi sakaṭasatehi bhaṇḍam ādāya janapadaṃ gantvā vanijjam katvā laddha-lābhā puna Bārāṇasim āgamiṃsu. Atha tesam bhaṇḍa-bhājanakāle Atipaṇḍito āha «Mayā dve koṭṭhāsā laddhabbā»ti.

Once upon a time, in Benares when Brahmadatta was king, a bodhisatta was born into a Benares merchant clan. On his christening day, he was given the name “Pandita (wise one)”. On coming of age, he made trade together with another merchant who was named “Atipandita (exceedingly wise one)”. They took 500 carts of merchandise from Benares, went to the provinces, traded, made a profit, and returned to Benares. Then at the time of dividing goods, Atipandita said, “Two shares are to be received by me”.

«Kīm kāraṇā»ti?

“Why?”

«Tvam Paṇḍito, aham Atipaṇḍito. Paṇḍito ekaṃ laddhum arahati, atipaṇḍito dve»ti.

“You are Pandita, I am Atipandita. Pandita deserves to get one, and Atipandita deserves two”.

«Nanu amhākaṃ dvinnam bhaṇḍamūlakam’pi goṇādayo’pi sama-samā yeva, kasmā tvaṃ dve koṭṭhāse laddhum arahasī»ti?

“Didn’t we two equally bring an ox and capital? Why do you deserve to receive two

shares?"

«Atipaṇḍitabhāvenā»ti.

“By the fact that I am Atipandita”.

Evam te katham vadḍhetvā kalaham akamṣu.

Thus they spoke much and argued.

Tato atipaṇḍito «atth'eko upāyo»ti cintetvā attano pitaram ekasmim susirarukkhe pavesetvā «tvam amhesu āgatesu 'atipaṇḍito dve koṭṭhāse laddhum arahatī»ti vadeyyāsī»ti vatvā bodhisattam upasamkamitvā «samma, mayham dvinnam koṭṭhāsānam yuttabhāvam vā ayuttabhāvam vā esā rukkhadevatā jānāti, ehi, tam pucchissāmā»ti tam tattha netvā «ayye rukkhadevate, amhākam aṭṭam pacchindā»ti āha. Ath'assa pitā saram parivattetvā «tena hi kathethā»ti āha.

Then Atipandita thought “There is a ruse”, and he got his own father to enter a certain hollow tree, and said to him, “When we come, you should say ‘Atipandita deserves to receive two shares’”. Then he approached the bodhisatta and said, “Friend, this tree god knows whether it is fitting or not fitting that I should receive two shares. Come on, we will ask it”. He led him there and said, “Worthy tree god, decide our question”. Then his father, having changed his voice, said, “Tell me about it”.

«Ayye, ayam Paṇḍito, aham Atipaṇḍito. Amhehi ekato vohāro kato, tattha kena kim laddhabban»ti.

“Worthy one, this is Pandita, I am Atipandita. How should this trade that has been made by us be divided up?”

«Paṇḍitena eko koṭṭhāso, Atipaṇḍitena dve laddhabbā»ti.

“One share is to be received by Pandita, and two by Atipandita”.

Bodhisatto evam vinicchitam aṭṭam sutvā «idāni devatābhāvam vā adevatābhāvam vā jānissāmī»ti palālam āharitvā susiram pūretvā aggim adāsi, atipaṇḍitassa pitā jālāya phuṭṭhakāle adḍhajjhāmena sarīrena upari āruyha sākham gahetvā olambanto bhūmiyam patitvā imam gātham āha:

The bodhisatta on hearing the matter thus decided thought to himself, “Now I will know the godliness or ungodliness of him”, and he brought straw, filled the hollow, and lit it. Atipandita’s father touched in time by the flames, with his body half-burnt, climbed up, grabbed a branch, and hanging from it fell to the ground, and said this verse:

«Sādhu kho Paṇḍito nāma,
natveva atipaṇḍito ...»ti.

*“Good is the one who is called Pandita (wise one),
and not good is the one called Atipandita (exceedingly wise one) ...”.*

(Jataka-Atthakatha 1.1.98. Kūṭavāṇijajātakavaṇṇanā)

CHAPTER 11

Readings 11

1.

Atīte Jambudīpe Ajitaraṭṭhe eko gopālako vasi. Tassa gehe eko Paccekabuddho nibaddham bhuñjati. Tasmim gehe eko kukkuro ca ahosi. Paccekabuddho bhuñjanto tassa nibaddham ekam bhattapiṇḍam adāsi. So tena nissāya Paccekabuddhe sineham akāsi. Gopālako divasassa dve vāre Paccekabuddhass' upaṭṭhānam gacchi. Sunakho'pi tena

saddhim gacchi.

In the past, a certain cowherd lived in Jambudipa, a kingdom of Ajita. A Solitary Buddha was always eating at his house. And there was a dog in this house. The Solitary Buddha while eating would always give him a ball of rice. Because of this he was affectionate to the Solitary Buddha. Twice a day the cowherd went to wait on the Solitary Buddha, and the dog went with him.

Gopālo ekadivasam Pacceka-buddham āha: «bhante, yadā me okāso na bhavissati, tadā imaṁ sunakham pesessāmi, tena saññāṇena āgaccheyyāthā»ti. Tato paṭṭhāya anokāsa-divase sunakham pesesi. So ekavacanen’eva pakkhanditvā Pacceka-buddhassa vasanaṭṭhānam gantvā tikkhattum bhussitvā attano āgata-bhāvam jānāpetvā ekamantam nipajji. Pacceka-buddhe velam sallakkhetvā nikkhante bhussanto purato gacchi. Pacceka-buddho tam vīmaṁsanto ekadivasam aññam maggam paṭipajji. Atha sunakho purato tiriyaṁ ṭhatvā bhussitvā itaramaggameva nam āropesi.

One day the cowherd said to the Solitary Buddha: “Venerable sir, when I am not able [to come], then I will send this dog, and by that sign please come”. Then from then on he sent the dog when he had no time. On a single word, the dog jumped up, went to the Solitary Buddha’s place of residence, announced his arrival by barking three times, then he lay down at one side. He observed the time of the Solitary Buddha’s departure, and barking he went in front. Testing him, the Solitary Buddha one day entered upon another path. Then the dog stood across in front of him, barked, and thus led him to the other path.

Ath’ekadivasam aññam maggam paṭipajjivtā sunakhena tiriyaṁ ṭhatvā vāriyamānopi anivattitvā tam pādena apanetvā pāyāsi. Sunakho tassa anivattanabhāvam īnatvā nivāsanakanne ḫasitvā ākaḍḍhanto gantabbamaggam’eva pāpesi. Evaṁ so sunakho tasmiṁ Pacceka-buddhe balavasineham uppādesi.

Then one day he entered upon another path, and being prevented by the dog standing across the path, he did not turn back, he removed him with his foot, and proceeded. The dog, on knowing that he wasn’t turning back, bit the hem of his robe, and dragging him, ensured he reached that path that should be taken. Thus the dog gave rise to powerful affection in this Solitary Buddha.

Aparabhāge Pacceka-buddhassa cīvaraṁ jīri. Ath’assa gopālako cīvara-vatthāni adāsi. Pacceka-buddho «phāsukaṭṭhānam gantvā cīvaraṁ kāressāmī»ti. gopālakam āha. So’pi «bhante, mā ciram bahi vasitthā»ti avadi.

At a later time, the Solitary Buddha’s outer robe was decayed. Then the cowherd gave him robe cloth. The Solitary Buddha said to the cowherd “I will go to a comfortable condition, and will have a robe made.” And he said, “Venerable sir, do not dwell outside too long.”

Sunakho’pi tesam katham sunanto aṭṭhāsi. Pacceka-buddhe vehāsam abbhuggantvā gacchante bhūmikaritvā ṭhitassa sunakhassa hadayam phali.

And the dog, hearing these words, stood up. He barked at the Solitary Buddha, who having risen up into the sky was going away, and the heart of the dog standing by broke.

Tiracchānā nām’ete ujujātikā honti akuṭilā.

Manussā pana aññam cintenti, aññam vadanti.

Animals are truly honest, not crooked. Men think one thing, then say another.

(RasV.)

(Cf. <http://web.ukonline.co.uk/buddhism/dmpada2a.htm#Samavati>)

2.

Evam me sutam: ekam samayam Bhagavā Ālaviyam viharati Ālavakassa yakkhassa bhavane. Atha kho Ālavako yakkho yena Bhagavā ten'upasaṅkami; upasaṅkamitvā Bhagavantam etadavoca:

Thus have I heard: At one time the Blessed One was staying at Alavi in the abode of the demon Alavaka. Then the demon Alavaka approached the Blessed One, and said thus:

«Nikkhama, samaṇā»ti.

«Sādhāvuso»ti Bhagavā nikkhami.

«Pavisa, samaṇā»ti.

«Sādhāvuso»ti Bhagavā pāvisi.

“Go out, recluse”.

“Yes, friend”, and the Blessed One left.

“Enter, recluse”.

“Yes, friend”, and the Blessed One came in.

Dutiyam pi kho Ālavako yakkho Bhagavantam etadavoca:

«Nikkhama, samaṇā»ti.

«Sādhāvuso»ti Bhagavā nikkhami.

«Pavisa, samaṇā»ti.

«Sādhāvuso»ti Bhagavā pāvisi.

For a second time, the demon Alavaka said thus to the Blessed One:

“Go out, recluse”.

“Yes, friend”, and the Blessed One left.

“Enter, recluse”.

“Yes, friend”, and the Blessed One came in.

Tatiyam pi kho Ālavako yakkho Bhagavantam etadavoca:

«Nikkhama, samaṇā»ti.

«Sādhāvuso»ti Bhagavā nikkhami.

«Pavisa, samaṇā»ti.

«Sādhāvuso»ti Bhagavā pāvisi.

For a third time, the demon Alavaka said thus to the Blessed One:

“Go out, recluse”.

“Yes, friend”, and the Blessed One left.

“Enter, recluse”.

“Yes, friend”, and the Blessed One came in.

Catuttham pi kho Ālavako yakkho Bhagavantam etadavoca:

«Nikkhama, samaṇā»ti.

For a fourth time, the demon Alavaka said thus to the Blessed One:

“Go out, recluse”.

«Na khvāham tam, āvuso, nikkhamissāmi. Yante karaṇīyam, tam karohī»ti.

“Indeed I will not leave here, friend. Do what you will”.

«Pañham tam, samaṇa, pucchissāmi. Sace me na byākarissasi, cittam vā te khipissāmi, hadayam vā te phālessāmi, pādesu vā gahetvā pāragaṅgāya khipissāmī»ti.

“I will ask you a question, recluse. If you will not explain it to me, I will confuse your mind, I will rend your heart asunder, and picking you up by the feet, I will throw you to the other side of the Ganges”.

«Na khvāham tam, āvuso, passāmi sadevake loke sabrahmake sassamaṇa-brāhmaṇiyā

pajāya sadevamanussāya yo me cittam vā khippeyya hadayam vā phāleyya pādesu vā gahetvā pāragaṅgāya khippeyya. Api ca tvam, āvuso, puccha yad ākaṅkhasīti.

“Indeed I do not see, friend, anything in the world with its Brahma and gods, among the generation of ascetics and Brahmins, gods and men, that could confuse my mind, rend my heart asunder, and pick me up by the feet and throw me to the other side of the Ganges. Nevertheless, friend, ask what you wish”.

Atha kho Ālavako yakkho Bhagavantam gāthāya ajjhabhāsi:

Then the demon Alavaka addressed the Blessed One in the following verses:

«Kim sū’dha vittam purisassa setṭham?

Kim su sucinṇam suhamāvahāti?

Kim su have sādutaram rasānam?

Katham jīvīm jīvitamāhu setṭham?»

“What wealth here is best for a person?

What practiced well brings happiness?

What indeed is the sweetest of tastes?

What life is the best among lives?”

«Saddhīdha vittam purisassa setṭham,

Dhammo sucinṇo suhamāvahāti;

Saccaṁ have sādutaram rasānam,

Paññājīvīm jīvitamāhu setṭham».

“Here faith is the property best for a person,

The Dhamma practiced well brings happiness;

Truth indeed is the sweetest of tastes,

A life of wisdom is the best among lives”.

(Snp 1.10. Ālavakasuttam

<http://www.accesstoinsight.org/canon/khuddaka/suttanipata/snp1-10.html>)

3.

Na antalikkhe na samuddamajjhe – na pabbatānam vivaram pavissa

Na vijjatī so jagatippadeso – yatthaṭṭhito mucceyya pāpakammā.

Not in the air, nor in the middle of the ocean,

Nor having entered a cave in the mountains,

Nor in any region of the world is a spot to be found,

Staying where, one would escape evil kamma.

Na antalikkhe na samuddamajjhe – na pabbatānam vivaram pavissa.

Na vijjatī so jagatippadeso – yatthaṭṭhitam nappasaheyya maccu.

Not in the air, nor in the middle of the ocean,

Nor having entered a cave in the mountains,

Nor in any region of the world is a spot to be found,

Staying where, one not be subdued by death.

(Dhp 9. 127-128)

Sukhakāmāni bhūtāni – yo daṇḍena vihiṁsati;

Attano sukhamesāno – pecca so na labhate sukham.

He who harms with a stick a living being desiring happiness,

Oneself eager for happiness, after death will not attain it.

Sukhakāmāni bhūtāni – yo daṇḍena na hiṁsati;

Attano sukhamesāno – pecca so labhate sukham.

*He who does not harm with a stick a living being desiring happiness,
Oneself eager for happiness, after death will attain it.*

(Dhp 10.131-132)

Parijinṇamidaṁ rūpam - rogaṇīlam pabhaṅguram.

Bhijjati pūtisandeho – maraṇantaṁ hi jīvitam.

*Decayed is this body, a fragile nest of diseases,
A mass of corruption, it disintegrates; for death is the end of life.*

(Dhp 11.148)

4.

Atha kho Bhagavā pañcavaggiye bhikkhū āmantesi: «Rūpam, bhikkhave, anattā. Rūpam ca h’idam, bhikkhave, attā abhavissa, nayidaṁ rūpam ābādhāya saṃvatteyya, labbhetha ca rūpe: ‘evam me rūpam hotu, evam me rūpam mā ahosi’ti. Yasmā ca kho, bhikkhave, rūpam anattā, tasmā rūpam ābādhāya saṃvattati, na ca labbhati rūpe: ‘evam me rūpam hotu, evam me rūpam mā ahosi’ti.

Then the Blessed One addressed the group of five monks: “Form, monks, is not self. And if form were self, monks, then form would not be conducive to disease, and one could have it of form: ‘May my form be thus, may my form be not thus’. And since, monks, form is not self, then form is conducive to disease, and one can not have it of form: ‘May my form be thus, may my form be not thus’”.

Vedanā, bhikkhave, anattā. Vedanā ca h’idam, bhikkhave, attā abhavissa, nayidaṁ vedanā ābādhāya saṃvatteyya, labbhetha ca vedanāya: ‘evam me vedanā hotu, evam me vedanā mā ahosi’ti. Yasmā ca kho, bhikkhave, vedanā anattā, tasmā vedanā ābādhāya saṃvattati, na ca labbhati vedanāya: ‘evam me vedanā hotu, evam me vedanā mā ahosi’ti.

“Feelings, monks, are not self. And if feelings were self, monks, then feelings would not be conducive to disease, and one could have it of feelings: ‘May my feelings be thus, may my feelings be not thus’. And since, monks, feelings are not self, then feelings is conducive to disease, and one can not have it of feelings: ‘May my feelings be thus, may my feelings be not thus’”.

Saññā, bhikkhave, anattā. Saññā ca h’idam, bhikkhave, attā abhavissa, nayidaṁ saññā ābādhāya saṃvatteyya, labbhetha ca saññāya: ‘evam me saññā hotu, evam me saññā mā ahosi’ti. Yasmā ca kho, bhikkhave, saññā anattā, tasmā saññā ābādhāya saṃvattati, na ca labbhati saññāya: ‘evam me saññā hotu, evam me saññā mā ahosi’ti.

“Perception, monks, is not self. And if perception were self, monks, then perception would not be conducive to disease, and one could have it of perception: ‘May my perception be thus, may my perception be not thus’. And since, monks, perception is not self, then perception is conducive to disease, and one can not have it of perception: ‘May my perception be thus, may my perception be not thus’”.

Saṅkhārā, bhikkhave, anattā. Saṅkhārā ca h’idam, bhikkhave, attā abhavissaṁsu, nayidaṁ saṅkhārā ābādhāya saṃvatteyyuṁ, labbhetha ca saṅkhāresu: ‘evam me saṅkhārā hontu, evam me saṅkhārā mā ahesun’ti. Yasmā ca kho, bhikkhave, saṅkhārā anattā, tasmā saṅkhārā ābādhāya saṃvattanti, na ca labbhati saṅkhāresu: ‘evam me saṅkhārā hontu, evam me saṅkhārā mā ahesun’ti.

“Formations, monks, are not self. And if formations were self, monks, then formations would not be conducive to disease, and one could have it of formations: ‘May my formations be thus, may my formations be not thus’. And since, monks, formations are not self, then formations is conducive to disease, and one can not have it of

formations: 'May my formations be thus, may my formations be not thus'”.

Viññāṇam, bhikkhave, anattā. Viññāṇañca h’idaṁ, bhikkhave, attā abhavissa, nayidaṁ viññāṇam ābādhāya saṃvatteyya, labbhetha ca viññāṇe: ‘evam me viññāṇam hotu, evam me viññāṇam mā ahosī’ti. Yasmā ca kho, bhikkhave, viññāṇam anattā, tasmā viññāṇam ābādhāya saṃvattati, na ca labbhati viññāṇe: ‘evam me viññāṇam hotu, evam me viññāṇam mā ahosī’ti.

“Consciousness, monks, is not self. And if consciousness were self, monks, then consciousness would not be conducive to disease, and one could have it of consciousness: ‘May my consciousness be thus, may my consciousness be not thus’. And since, monks, consciousness is not self, then consciousness is conducive to disease, and one can not have it of consciousness: ‘May my consciousness be thus, may my consciousness be not thus’”.

(Vinaya Mahāvagga 1.6. Pañcavaggiyakathā
cf. Anatta-lakkhana Sutta
<http://www.accesstoinsight.org/canon/samyutta/sn22-59.html>)

Further Readings 11

1.

‘Na tvam addasā manussesu itthim vā purisam vā āsītikam vā nāvutikam vā vassasatikam vā jātiyā, jīṇam gopānasivaṅkam bhoggam daṇḍaparāyaṇam pavedhamānam gacchantam āturaṇam gatayobbanaṇam khaṇḍadantaṇam palitakesam vilūnam khallitaṇsiro valitaṇ tilakāhatagattan’ti?

Tassa te viññussa sato mahallakassa na etadahosi: ‘Aham pi kho’mhi jarādhammo jaram anatīto. Handāham kalyāṇam karomi, kāyena vācāya manasā’ti?

“Have you not seen since birth in the world, a woman or a man, eighty, ninety, or a hundred years old, decrepit, crooked like a gable, bent over, tottering on a stick, going along trembling, sick, aged, with broken teeth, gray and scanty hair, bald, wrinkled, and with blotchy limbs?”

“Being a wise and mature person, has it not occurred to you: ‘I too am of the nature to grow old, I am not free from old age. Well then, I shall do good by body, speech, and mind?’”

‘Na tvam addasā manussesu itthim vā purisam vā ābādhikam dukkhitam bālhagilānam, sake muttakarīse palipannam semānam, aññehi vuṭṭhāpiyamānam, aññehi saṃvesiyamānam’ti?

Tassa te viññussa sato mahallakassa na etadahosi: ‘Aham pi kho’mhi vyādhidhammo vyādhim anatīto. Handāham kalyāṇam karomi kāyena vācāya manasā’ti?

“Have you not seen since birth in the world, a woman or a man, sick, suffering, grievously ill, lying in and sinking into his own urine and excrement, lifted up by others, and put to bed by others?”

“Being a wise and mature person, has it not occurred to you: ‘I too am of the nature to get sick, I am not free from sickness. Well then, I shall do good by body, speech, and mind?’”

‘Na tvam addasā manussesu itthim vā purisam vā ekāhamataṇam vā dvīhamataṇam vā tīhamataṇam vā uddhumātakam vinīlakaṇam vipubbakajātan’ti?

Tassa te viññussa sato mahallakassa na etadahosi: ‘Aham pi kho’mhi maraṇadhammo maraṇam anatīto. Handāham kalyāṇam karomi kāyena vācāya manasā’ti?

“Have you not seen since birth in the world, a woman or a man, one day, two days,

or three days after death, bloated, discolored, and festering?"

"Being a wise and mature person, has it not occurred to you: 'I too am of the nature to die, I am not free from death. Well then, I shall do good by body, speech, and mind?'"

(A.N. 3.36 Devadūta suttam)

2.

‘Katamā ca, bhikkhave, sammādiṭṭhi?

Yam kho, bhikkhave, dukkhe nāṇam, dukkhasamudaye nāṇam, dukkhanirodhe nāṇam, dukkhanirodha-gāminiyā paṭipadāya nāṇam. Ayaṁ vuccati, bhikkhave, sammādiṭṭhi’ti.

"And what, monks, is right view? It is, monks, the knowledge of suffering, the knowledge of the arising of suffering, the knowledge of the cessation of suffering, and the knowledge of the way leading to the cessation of suffering. This, monks, is called right view."

(D.N.22. Mahāsatipaṭṭhānasuttam, M.N.141. Saccavibhangasuttam

<http://www.accesstoinsight.org/canon/digha/dn22.html>,

<http://www.accesstoinsight.org/canon/majjhima/mn141.html>)

‘Yato kho, āvuso, ariyasāvako akusalañca pajānāti, akusalamūlañca pajānāti, kusalañca pajānāti, kusalamūlañca pajānāti: ettāvatā pi kho, āvuso, ariyasāvako sammādiṭṭhi hoti, dhamme aveccappasādena samannāgato, āgato imam saddhammam.

Katamam panāvuso, akusalam, katamam akusalamūlam, katamam kusalam, katamam kusalamūlan’ti?

"When, friend, a noble disciple knows unrighteousness and the root of unrighteousness, and knows righteousness and the root of righteousness; to that extent, friend, a noble disciple is of right view, he is endowed with unshakable faith in the Dhamma, he has come to this true Dhamma".

And what then, friend, is unrighteousness and the root of unrighteousness, righteousness and the root of righteousness?"

Pāṇātipāto kho, āvuso, akusalam,
adinnādānam akusalam,
kāmesu micchācāro akusalam,
musāvādo akusalam,
pisuṇā vācā akusalam,
pharusā vācā akusalam,
samphappalāpo akusalam,
abhijjhā akusalam,
byāpādo akusalam,
micchādiṭṭhi akusalam:

Indeed, friend, the killing of living beings is unrighteousness,

Taking what is not given is unrighteousness,

Sexual misconduct is unrighteousness,

False speech is unrighteousness,

Malicious speech is unrighteousness,

Harsh speech is unrighteousness,

Idle prattle is unrighteousness,

Covetousness is unrighteousness,

Ill will is unrighteousness,

Wrong view is unrighteousness.

Idam vuccatāvuso akusalam.

Ime dasa dhammā “akusalakammapathā”ti nāmena pi ñātabbā.

This, friend, is called unrighteousness.

These ten things should be known by the appellation ‘unrighteous way of action’.

Katamañcāvuso, akusalamūlam?

And what, friend, is the root of unrighteousness?

Lobho akusalamūlam,

doso akusalamūlam,

moho akusalamūlam:

idam vuccatāvuso, akusalamūlam.

Greed is the root of unrighteousness,

Hatred is the root of unrighteousness,

Delusion is the root of unrighteousness.

This, friend, is called the root of unrighteousness.

Katamañcāvuso, kusalam?

And what, friend, is righteousness?

Pāṇātipātā veramañī kusalam,

adinnādānā veramañī kusalam,

kāmesu micchācārā veramañī kusalam,

musāvādā veramañī kusalam,

pisuñāya vācāya veramañī kusalam,

pharusāya vācāya veramañī kusalam,

samphappalāpā veramañī kusalam,

anabhijjhā kusalam,

abyāpādo kusalam,

sammādiṭṭhi kusalam:

Refraining from the killing of living beings is righteousness,

Refraining from taking what is not given is righteousness,

Refraining from sexual misconduct is righteousness,

Refraining from false speech is righteousness,

Refraining from malicious speech is righteousness,

Refraining from harsh speech is righteousness,

Refraining from idle prattle is righteousness,

Non-covetousness is righteousness,

Non-ill will is righteousness,

Right view is righteousness.

Idam vuccatāvuso kusalam.

Ime dasa dhammā “kusalakammapathā”ti nāmena pi ñātabbā.

This, friend, is called righteousness.

These ten things should be known by the appellation ‘righteous way of action’.

Katamañcāvuso, kusalamūlam?

And what, friend, is the root of righteousness?

Alobho kusalamūlam,

adoso kusalamūlam,

amoho kusalamūlam.

Idam vuccatāvuso, kusalamūlam.
*Non-greed is the root of righteousness,
Non-hatred is the root of righteousness,
Non-delusion is the root of righteousness.
This, friend, is called the root of righteousness.*

(M.N. 9 Sammādiṭṭhisuttam
<http://www.accesstoinsight.org/canon/majjhima/mn009.html>)

3.

Pañcahi, bhikkhave, aṅgehi samannāgato mātugāmo ekantāmanāpo hoti purisassa.
Katamehi pañcahi?
Na ca rūpavā hoti, na ca bhogavā hoti, na ca sīlavā hoti, alaso ca hoti, pajañcassa na labhati: imehi kho, bhikkhave, pañcahi aṅgehi samannāgato mātugāmo ekantāmanāpo hoti purisassa.

*Monks, a woman endowed with five factors is completely disagreeable to a man.
With what five?*

She is not beautiful, she is not wealthy, she is not virtuous, she is idle, and she is barren: a woman endowed with these five factors, monks, is completely disagreeable to a man.

Pañcahi, bhikkhave, aṅgehi samannāgato mātugāmo ekantamanāpo hoti purisassa.
Katamehi pañcahi?

Rūpavā ca hoti, bhogavā ca hoti, sīlavā ca hoti, dakkho ca hoti analaso, pajañcassa labhati: imehi kho, bhikkhave, pañcahi aṅgehi samannāgato mātugāmo ekantamanāpo hoti purisassā.

*Monks, a woman endowed with five factors is completely agreeable to a man.
With what five?*

She is beautiful, she is wealthy, she is virtuous, she is clever and industrious, and she is fertile: a woman endowed with these five factors, monks, is completely agreeable to a man.

(S.N. 37.1. Mātugāmasuttam)

Pañcahi, bhikkhave, aṅgehi samannāgato puriso ekantāmanāpo hoti mātugāmassa.
Katamehi pañcahi?

Na ca rūpavā hoti, na ca bhogavā hoti, na ca sīlavā hoti, alaso ca hoti, pajañcassa na labhati: imehi kho, bhikkhave, pañcahi aṅgehi samannāgato puriso ekantāmanāpo hoti mātugāmassa.

*Monks, a man endowed with five factors is completely disagreeable to a woman.
With what five?*

He is not beautiful, he is not wealthy, he is not virtuous, he is idle, and he is not fertile: a man endowed with these five factors, monks, is completely disagreeable to a woman.

Pañcahi, bhikkhave, aṅgehi samannāgato puriso ekantamanāpo hoti mātugāmassa.
Katamehi pañcahi?

Rūpavā ca hoti, bhogavā ca hoti, sīlavā ca hoti, dakkho ca hoti analaso, pajañcassa labhati: imehi kho, bhikkhave, pañcahi aṅgehi samannāgato puriso ekantamanāpo hoti mātugāmassā'ti.

Monks, a man endowed with five factors is completely agreeable to a woman.

With what five?

He is beautiful, he is wealthy, he is virtuous, he is clever and industrious, and he is fertile: a man endowed with these five factors, monks, is completely agreeable to a woman.

(S.N. 37.2. Purisasuttam)

4.

Pañcimāni, bhikkhave, mātugāmassa āveṇikāni dukkhāni, yāni mātugāmo paccanubhoti, aññatr'eva purisehi.

Katamāni pañca?

Idha, bhikkhave, mātugāmo daharo'va samāno patikulam gacchati, nātakahi vinā hoti. Idam, bhikkhave, mātugāmassa pañhamam āveṇikam dukkham, yam mātugāmo paccanubhoti, aññatr'eva purisehi.

Puna ca param, bhikkhave, mātugāmo utunī hoti. Idam, bhikkhave, mātugāmassa dutiyam āveṇikam dukkham, yam mātugāmo paccanubhoti, aññatr'eva purisehi.

Puna ca param, bhikkhave, mātugāmo gabbhī hoti. Idam, bhikkhave, mātugāmassa tatiyam āveṇikam dukkham, yam mātugāmo paccanubhoti, aññatr'eva purisehi.

Puna ca param, bhikkhave, mātugāmo vijāyati. Idam, bhikkhave, mātugāmassa catuttham āveṇikam dukkham, yam mātugāmo paccanubhoti, aññatr'eva purisehi.

Puna caparam, bhikkhave, mātugāmo purisassa pāricariyam upeti. Idam kho, bhikkhave, mātugāmassa pañcamam āveṇikam dukkham, yam mātugāmo paccanubhoti, aññatr'eva purisehi.

Imāni kho, bhikkhave, pañca mātugāmassa āveṇikāni dukkhāni, yāni mātugāmo paccanubhoti, aññatr'eva purisehīti.

Monks, there are these five sufferings particular to a woman that a woman undergoes, exclusive of men.

What are these five?

Here, monks, a woman while young in years goes to her husband's family, and is without relatives. This, monks, is the first suffering particular to a woman that a woman undergoes, exclusive of men.

Then again, monks, a woman menstruates. This, monks, is the second suffering particular to a woman that a woman undergoes, exclusive of men.

Then again, monks, a woman becomes pregnant. This, monks, is the third suffering particular to a woman that a woman undergoes, exclusive of men.

Then again, monks, a woman gives birth. This, monks, is the fourth suffering particular to a woman that a woman undergoes, exclusive of men.

Then again, monks, a woman attains to the serving of a man. This, monks, is the fifth suffering particular to a woman that a woman undergoes, exclusive of men.

Indeed these, monks, are the five sufferings particular to a woman that a woman undergoes, exclusive of men.

(S.N. 37.3. Āveṇikadukkhasuttam)

5.

Atha kho rājā Pasenadikosalo yena Bhagavā ten'upasaṅkami; upasaṅkamitvā Bhagavantaṁ abhivādetvā ekamantam nisīdi. Atha kho aññataro puriso yena rājā Pasenadikosalo ten'upasaṅkami; upasaṅkamitvā rañño Pasenadikosalassa upakaṇṇake ārocesi: «Mallikā, deva, devī dhītarām vijātā»ti. Evam vutte, rājā Pasenadikosalo

anattamano ahosi.

Then king Pasenadi of Kosala approached the blessed one; and having drawn near he sat at one side. Then another man approached king Pasenadi of Kosala, and having drawn near informed him in secret: "Queen Mallika, sire, has given birth to a daughter". When this was said, king Pasenadi of Kosala was displeased.

Atha kho Bhagavā rājānam Pasenadikosalaṁ anattamanataṁ viditvā tāyam velāyam imā gāthāyo abhāsi:

«Itthīpi hi ekacchiyā – seyyā posa janādhipa;
medhāvinī sīlavatī – sassudevā patibbatā.
Tassā yo jāyati poso – sūro hoti disampati;
tādisā subhāriyā putto – rājjampi anusāsatī»ti.

Then the Blessed One, having seen that king Pasenadi of Kosala was displeased, uttered these verses at this time:

*"Some women are better than a man, O king of men;
A wise and virtuous woman, highly respecting her mother-in-law, and a devoted wife.
From her a man may be born, who is valiant and a king of the realm;
To such a good wife may be a son who governs a kingdom".*

(S.N. 3.16. Mallikāsuttam

<http://groups.yahoo.com/message/Tipitaka/147>)

CHAPTER 12

Readings 12

1.

Evam me sutam: ekaṁ samayaṁ Bhagavā Sāvatthiyam viharati Jetavane Anāthapiṇḍikassa ārāme. Atha kho Bhagavā pubbañhasamayaṁ nivāsetvā pattacīvaramādāya Sāvatthim piṇḍāya pāvisi. Tena kho pana samayena Aggikabhāradvājassa brāhmaṇassa nivesane aggi pajjalito hoti āhuti paggahitā. Atha kho Bhagavā Sāvatthiyam sapadānam piṇḍāya caramāno yena Aggikabhāradvājassa brāhmaṇassa nivesanam tenupasaṅkami.

Thus have I heard: at one time the Blessed One was living at Savatthi in Jeta's Grove at Anathapindika's park. Then in the morning the Blessed One dressed, took his bowl and robe, and went in to Savatthi for alms. Then at that time, a fire was blazing forth and a sacrifice being offered at the home of the Brahmin, Aggikabharadvaja. Then the Blessed One, making his alms round in Savatthi one house at a time, approached the home of the Brahmin, Aggikabharadvaja.

Addasā kho Aggikabhāradvājo brāhmaṇo Bhagavantam dūrato'va āgacchantaṁ. Disvāna Bhagavantam etadavoca: «Tatr'eva, munḍaka; tatr'eva, samaṇaka; tatr'eva, vasalaka tiṭṭhāhi»ti. Evam vutte, Bhagavā Aggikabhāradvājam brāhmaṇam etadavoca: «Jānāsi pana tvam, brāhmaṇa, vasalam vā vasalakarane vā dhamme»ti?

The Brahmin, Aggikabharadvaja saw the Blessed One coming from afar. Seeing the Blessed One he said thus: "Stay there, shaveling, stay there, wretched ascetic, stay there outcast". When this was said the Blessed One spoke thus to the Brahmin, Aggikabharadvaja: "Then do you know, Brahmin, who is an outcast or what qualities make one an outcast?"

«Na khvâham, bho Gotama, jānāmi vasalam vā vasalakaraṇe vā dhamme; sādhu me bhavam Gotamo tathā dhammaṇ desetu, yathāhaṁ jāneyyam vasalam vā vasalakaraṇe vā dhamme»ti. «Tena hi, brāhmaṇa, suṇāhi, sādhukam manasi karohi; bhāsissāmī»ti. «Evam, bho»ti kho Aggikabhāradvājo brāhmaṇo Bhagavato paccassosi. Bhagavā etadavoca:

“Indeed, master Gotama, I do not know an outcast or the qualities that make an outcast. It would be good if the person Gotama would preach to me the doctrine so that I might know an outcast or the qualities that make an outcast”. “Listen to this, Brahmin, pay careful attention and I will tell you”. “Yes, master”, the Brahmin, Aggikabharadvaja replied to the Blessed One. The Blessed One spoke thus:

«Kodhano upanāhī ca, pāpamakkhī ca yo naro;
vipannadiṭṭhi māyāvī, tam jaññā ‘vasalo’ iti.
Ekajam vā dvijam vā’pi, yo’dha pāṇam vihimsati;
yassa pāṇe dayā natthi, tam jaññā ‘vasalo’ iti.

Yo hanti parirundhati, gāmāni nigamāni ca;
niggāhako samaññāto, tam jaññā ‘vasalo’ iti.

*“That man who is angry, bears a grudge, conceals sin, has wrong views, and is deceitful; know him as an ‘outcast’.
He who harms a once or twice born living being; in whom there is no compassion towards a living being; know him as an ‘outcast’.*

He that besieges and completely restrains villages and towns; a notorious oppressor; know him as an ‘outcast’.

Yo mātaram pitaram vā, jīṇakam gatayobbanam;
pahu santo na bharati, tam jaññā ‘vasalo’ iti.

Yo mātaram pitaram vā, bhātaram bhaginiṁ sasum;
hanti roseti vācāya, tam jaññā ‘vasalo’ iti.

He that, being able, does not support mother or father, when frail and aged; know him as an ‘outcast’.

He that harms and annoys with words mother or father, brother, sister, father-in-law; know him as an ‘outcast’.

Rosako kadariyo ca, pāpiccho maccharī saṭho;
ahiriko anottappī, tam jaññā ‘vasalo’ iti.

Na jaccā vasalo hoti, na jaccā hoti brāhmaṇo;
kammanā vasalo hoti, kammanā hoti brāhmaṇo»ti.

He that is wrathful, stingy, with bad intentions, avaricious, fraudulent, shameless, and without a conscience; know him as an ‘outcast’.

*One is not an outcast by birth, nor by birth is one a Brahmin;
One is an outcast by deeds, by deeds is one a Brahmin”.*

Evam vutte, Aggikabhāradvājo brāhmaṇo Bhagavantam etadavoca: «abikkantam, bho Gotama, abikkantam, bho Gotama. Seyyathāpi, bho Gotama, nikujjitat vā ukkujjeyya, paṭicchannam vā vivareyya, mūlhassa vā maggam ācikkheyya, andhakāre vā telapajjotam dhāreyya ‘cakkhumanto rūpāni dakkhīnt’ti; - evameva bhotā Gotamena anekapariyāyena dhammo pakāsito. Esāham bhagavantam Gotamam saraṇam gacchāmi dhammañca bhikkhusaghañca; upāsakanam mām bhavam Gotamo dhāretu ajjat’agge pāṇ’upetaṇ saraṇam gatan»ti.

When this was said, the Brahmin, Aggikabharadvaja spoke thus to the Blessed One: “Wonderful, master Gotama; wonderful, master Gotama. Just as, master Gotama, one

would set upright that which has been turned upside down, reveal that which is covered, show the way to one who has strayed, hold an oil lamp in the darkness so that one with eyes may see forms, then even so the doctrine has been made known in various ways by master Gotama. Thus I go for refuge to the blessed Gotama, to the Dhamma, and the community of monks. May the blessed Gotama accept me as a lay disciple gone for refuge, from today onwards for the rest of my life”.

(Snp 1.7. Vasalasuttam

<http://www.accesstoinsight.org/canon/khuddaka/suttanipata/snp1-07.html>)

2.

«Kacci abhiñhasamvāsā, nāvajānāsi pañditam?
ukkādhāro manussānam, kacci apacito tayā?»

*“Would you, from repeated association, not disrespect a wise person?
Is the torchbearer of mankind honoured by you?”*

«Nāham abhiñhasamvāsā, avajānāmi pañditam;
ukkādhāro manussānam, niccañ apacito mayā».

*“From repeated association, I do not disrespect a wise person.
The torchbearer of mankind is always honoured by me.”*

«Pañca kāmaguṇe hitvā, piyarūpe manorame;
saddhāya gharā nikkhamma, dukkhass' antakaro bhava.

Mitte bhajassu kalyāne, pantañca sayanāsanam;
vivittam appanigghosam, mattaññū hohi bhojane.

Cīvare piñḍapāte ca, paccaye sayanāsane;
etesu tañham mākāsi, mā lokam punarāgami.

Samvuto pātimokkhasmīm, indriyesu ca pañcasu;
satī kāyagatā ty'atthu,² nibbidābahulo bhava.

Nimittam parivajjehi, subham rāgūpasam̄hitam;
asubhāya cittam bhāvehi, ekaggam susamāhitam.

Animittañca bhāvehi, mānānusayamujjaha;
tato mānābhīsamayā, upasanto carissasīti.

“Abandon the five cords of the senses, seemingly pleasant, delightful to the mind;

Set forth from home out of faith, put an end to suffering.

*Keep company with good friends, and maintain a solitary lodging,
secluded and quiet, and be moderate in eating.*

Robes, alms food, requisites and lodging;

do not crave for these, do not be one that has come again into the world.

Be restrained according to the Discipline, and in the five faculties;

Be mindful relating to the body, and develop great dispassion to it.

Shun the sign of beauty connected with passion;

By means of the foul, cultivate a one-pointed and concentrated mind.

*Cultivate the signless, and abandon the tendency to conceit;
Since by complete comprehension of conceit, you will live in the
utmost tranquillity”.*

Ittham sudam Bhagavā āyasmantam rāhulam imāhi gāthāhi abhiñham ovadati.

² te + atthu

In this way the Blessed one repeatedly exhorted the venerable Rahula by these verses.

(Snp 2.11. Rāhulasuttam

Cf. <http://www.accesstoinsight.org/canon/khuddaka/suttanipata/snp2-11.html>)

3.

Atha kho āyasmā Ānando yena Bhagavā ten'upasaṅkami; upasaṅkamitvā Bhagavantam abhvādetvā ekamantam nisīdi. Ekamantam nisinno kho āyasmā Ānando Bhagavantam etadavoca:

Then the venerable Ananda approached the Blessed One; having approached, he greeted him and sat down at one side. Sitting on one side the venerable Ananda said thus to the Blessed One:

«Tīṇimāni, bhante, gandhajātāni, yesam anuvātaññeva³ gandho gacchati, no paṭivātam.

Katamāni tīṇi?

“There are three types of scent, in which a scent goes in the direction of the wind, but not against it. What are the three?

Mūlagandho, sāragandho, pupphagandho: imāni kho, bhante, tīṇī gandhajātāni, yesam anuvātaññeva gandho gacchati, no paṭivātam. Atthi nu kho, bhante, kiñci gandhajātam yassa anuvātampi gandho gacchati, paṭivātampi gandho gacchati, anuvātapaṭivātampi gandho gacchatīti?

“Root scent, essence scent, and flower scent: these are the three types of scent, in which a scent goes in the direction of the wind, but not against it. Is there, venerable sir, any type of scent whatever, in which a scent goes in the direction of the wind, and goes against it, that is a scent that goes both with and against the wind?”

«Atth'Ānanda, kiñci gandhajātam yassa anuvātampi gandho gacchati, paṭivātampi gandho gacchati, anuvātapaṭivātampi gandho gacchatīti.

“There is, Ananda, a type of scent, in which a scent goes in the direction of the wind, and goes against it, that is a scent that goes both with and against the wind.”

«Katamañca pana, bhante, gandhajātam yassa anuvātampi gandho gacchati, paṭivātampi gandho gacchati, anuvātapaṭivātampi gandho gacchatīti?

“Then what, venerable sir, is the type of scent, in which a scent goes in the direction of the wind, and goes against it, that is the scent that goes both with and against the wind?”

«Idh'Ānanda, yasmim gāme vā nigame vā itthī vā puriso vā buddham saraṇam gato hoti, dhammam saraṇam gato hoti, samgham saraṇam gato hoti, pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesu micchācārā paṭivirato hoti, musāvādā paṭivirato hoti, surāmerayamajjapamādaṭṭhānā paṭivirato hoti, sīlavā hoti kalyāṇadhammo, vigatamalamaccherena cetasā agāram ajjhāvasati ...

“Here, Ananda, in that village or town, where a woman or man has gone to the Buddha for refuge, has gone to the Dhamma for refuge, has gone to the Sangha for refuge, is restrained from killing living beings, from taking what is not given, from sexual misconduct, from false speech, and from liquor and intoxicants that cloud the mind, is virtuous, and of a good nature, and inhabits a house with a mind free from the impurity of avarice ...

Tassa disāsu samaṇabrahmaṇā vaṇṇam bhāsanti: ‘asukasmim nāma gāme vā nigame

³ m + e may become ññ in sandhi

vā itthī vā puriso vā buddham saraṇam gato hoti, dhammam saraṇam gato hoti, samgham saraṇam gato hoti, pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesumicchācārā paṭivirato hoti, musāvādā paṭivirato hoti, surāmerayamajjapamādaṭṭhānā paṭivirato hoti, sīlavā hoti kalyāṇadhammo, vigatamalamaccharena cetasā agāram ajjhāvasati ...’ti.

“Recluses and Brahmins speak well in that direction: ‘In such-named village or town, a woman or man has gone to the Buddha for refuge, has gone to the Dhamma for refuge, has gone to the Sangha for refuge, is restrained from killing living beings, from taking what is not given, from sexual misconduct, from false speech, and from liquor and intoxicants that cloud the mind, is virtuous, and of a good nature, and inhabits a house with a mind free from the impurity of avarice ...’

Devatāpissa vaṇṇam bhāsanti: ‘asukasmim nāma gāme vā nigame vā itthī vā puriso vā buddham saraṇam gato hoti, dhammam saraṇam gato hoti ... pe ... sīlavā hoti kalyāṇadhammo, vigatamalamaccherena cetasā agāram ajjhāvasati ...’ti. Idam kho tam, Ānanda, gandhajātam yassa anuvātampi gandho gacchati, paṭivātampi gandho gacchati, anuvātapaṭivātampi gandho gacchatī’ti.

“And deities speak well of that: ‘In such-named village or town, a woman or man has gone to the Buddha for refuge, has gone to the Dhamma for refuge, has gone to the Sangha for refuge ... etc. ... is virtuous, and of a good nature, and inhabits a house with a mind free from the impurity of avarice ...’. Indeed this, Ananda, is the type of scent, in which a scent goes in the direction of the wind, and against it, that is a scent that goes both with and against the wind.”

«Na pupphagandho paṭivātam’eti,
na candanaṁ tagaramallikā vā.
satañca gandho paṭivātam’eti,
sabbā disā sappuriso pavātī».

*“The scent of a flower does not go against the wind,
Nor does that of sandalwood or jasmine.*

*The scent of a good person goes against the wind,
A virtuous person diffuses it in all directions.”*

(A.N. 3.80 Gandhajātasuttam)

4.

Sāvatthiyam Adinnapubbako nāma brāhmaṇo ahosi. Tena kassaci kiñci na dinnapubbam. Tassa eko’va putto ahosi, piyo manāpo. Brāhmaṇo puttassa pilandhanam dātukāmo «sace suvaṇṇakārassa ācikkhissāmi, vetanam dātabbam bhavissatī’ti sayam’eva suvaṇṇam koṭṭetvā maṭṭāni kuṇḍalāni katvā adāsi; ten’assa putto ‘Mattakundali’ti paññāyi.

In Savatthi there was a Brahmin named Adinnapubbaka (“he that has not given before”). There was nothing given to anyone before by him. He had a son who was dear and delightful to him. The Brahmin, wanting to give his son an ornament, thought “If I ask the goldsmith, fees would have to be paid”. He pounded the gold himself, made polished earrings and gave them to him. Because of this his son was known as “Mattakundali (polished earrings) ”.

Tassa sołasavassakāle paṇḍurogo udapādi. Brāhmaṇo vejjānam santikam gantvā «tumhe asukarogassa kiṁ bhesajjam karothā’ti pucchi. Te assa yaṁ vā tam vā rukkhatacādīm ācikkhiṁsu. So tam āharitvā bhesajjam kari. Tathā karontass’eva tassa

rogo balavā ahosi. Brāhmaṇo tassa dubbalabhāvam ñatvā ekam̄ vejjam̄ pakkosi. So tam̄ oloketvā «amhākam̄ ekam̄ kiccam̄ atthi; aññam̄ vejjam̄ pakkositvā tikičchāpehī»ti vatvā nikkhami.

When he was 16, he fell ill with jaundice. The Brahmin went to doctors' places and requested them, "What medicine do you make for such a disease". They informed him of such and such tree-bark, etc. He fetched it and made the medicine. Despite him making it, the disease became strong. The Brahmin, knowing how feeble he was, summoned a doctor. He looked at him, and said, "We have one specialization; call another doctor and get him to cure this", then he departed.

Brāhmaṇo tassa maraṇasamayaṁ ñatvā «imassa dassan'atthāya āgatāgatā antogehe sāpateyyam̄ passissanti, tasmā naṁ bahi karissāmī»ti puttam̄ nīharityvā bahi ālinde nipajjāpesi. Tasmiṁ kālakate brāhmaṇo tassa sarīram̄ jhāpetvā, devasikam̄ ālāhanam̄ gantvā: «kaham̄ ekaputtaka! kaham̄ ekaputtakā»ti rodi.

The Brahmin, knowing his son was dying, thought to himself, "Due to the comings and goings to see him, they will see the wealth inside my house, thus I will take him outside". He took his son out and laid him down outside on the veranda. At his death, the Brahmin had his body burned, and went to the cremation ground daily, and cried, "Where has my only little son gone! Where has my only little son gone!"

(RasV. Maṭṭhakunḍalīvatthu

Cf. <http://web.ukonline.co.uk/buddhism/dhp/dmpada2a.htm#Matthakundali>)

Further Readings 12

1.

DHAMMACAKKAPPAVATTANA SUTTA

DISCOURSE ON THE SETTING IN MOTION THE WHEEL OF THE DHAMMA

Evam me sutam. Ekam samayam Bhagavā Bārāṇasiyam viharati Isipatane Migadāye. Tatra kho Bhagavā pañcavaggiye bhikkhū āmantesi –

Thus have I heard. On one occasion, the Blessed one was staying at Benares in the Deer Sanctuary at Isipatana. There the Blessed One addressed the monks of the group of five thus:

“Dve’mē, bhikkhave, antā pabbajitena na sevitabbā.

Katame dve?

Yo cāyaṁ kāmesu kāmasukhallikānuyogo – hīno, gammo, pothujjaniko, anariyo, anatthasamhito, yo cāyaṁ attakilamathānuyogo – dukkho, anariyo, anatthasamhito.

“Monks, these two extremes are not to be practiced by one who has gone forth. What are the two?

Just this, devotion to a life of luxury among sensual pleasures, which is low, vulgar, common, ignoble, and disadvantageous; and just this, devotion to self-mortification, which is painful, ignoble, and disadvantageous.

Ete kho, bhikkhave, ubho ante anupagamma majjhimā paṭipadā Tathāgatena abhisambuddhā cakkhukaraṇī, nāṇakaraṇī, upasamāya, abhiññāya, sambodhāya, nibbānāya samvattati.

Monks, not approaching either of these extremes, the middle way, perfectly realized by the Tathagata, produces insight, produces knowledge, and leads to calmness, higher knowledge, enlightenment, and Nirvana.

Katamā ca sā, bhikkhave, majjhimā paṭipadā Tathāgatena abhisambuddhā cakkhukaraṇī, nāṇakaraṇī, upasamāya, abhiññāya, sambodhāya, nibbānāya samvattati?

And what, monks, is this middle way, perfectly realized by the Tathagata, which produces insight, produces knowledge, and leads to calmness, higher knowledge, enlightenment, and Nirvana?

Ayam’eva ariyo aṭṭhaṅgiko maggo, seyyathidam – sammādiṭṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammā-ājīvo, sammāvāyāmo, sammāsati, sammāsamādhi.

Ayam kho sā, bhikkhave, majjhimā paṭipadā Tathāgatena abhisambuddhā cakkhukaraṇī, nāṇakaraṇī, upasamāya, abhiññāya, sambodhāya, nibbānāya samvattati.

Just this noble eightfold path, that is – right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration.

This, monks, is the middle way, perfectly realized by the Tathagata, which produces insight, produces knowledge, and leads to calmness, higher knowledge, enlightenment, and Nirvana.

Idam kho pana, bhikkhave, dukkham ariyasaccam – jāti’pi dukkhā, jarā’pi dukkhā, byādhi’pi dukkho, maraṇam’pi dukkham, appiyehi sampayogo dukkho, piyehi vippayogo dukkho, yam’p’iccham na labhati tam’pi dukkham – saṅkhittena pañcupādānakkhandā dukkhā.

Now this, monks, is the noble truth of suffering: birth is suffering, old age is suffering, sickness is suffering, death is suffering, association with the unpleasant is

suffering, dissociation from the pleasant is suffering, not getting what one wants is suffering; in short, the five aggregates of clinging are suffering.

Idam kho pana, bhikkhave, dukkhasamudayam ariyasaccam – yâyam⁴ tañhâ ponobbhavikâ, nandirâgasahagatâ tratratrâbhinandinî, seyyathidam, – kâmatañhâ, bhavatañhâ, vibhavatañhâ.

Now this, monks, is the noble truth of the origin of suffering: this very craving leading to rebirth, connected with passionate delight, finding pleasure here and there, namely: craving for sensual pleasures, craving for existence, and craving for non-existence.

Idam kho pana, bhikkhave, dukkhanirodham ariyasaccam – yo tassâyeva tañhâya asesavirâganirodho, câgo, pañinissaggo, mutti, anâlayo.

Now this, monks, is the noble truth of the cessation of suffering: the complete fading away and cessation of this very craving, the giving up and forsaking of it, freedom from it, and non-attachment to it.

Idam kho pana, bhikkhave, dukkhanirodhagâminî pañipadâ ariyasaccam – ayameva ariyo atthañgiko maggo, seyyathidam – sammâdiñthi, sammâsañkappo, sammâvâcâ, sammâkammanto, sammâ-âjîvo, sammâvâyâmo, sammâsati, sammâsamâdhi.

Now this, monks, is the noble truth of the way leading to the cessation of suffering: it is this noble eightfold path, that is – right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration.

‘Idam dukkham ariyasaccan’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhum udapâdi, ñânam udapâdi, paññâ udapâdi, vijjâ udapâdi, âloko udapâdi.

‘This is the noble truth of suffering’: thus, monks, in regard to techings not heard by me before, insight, knowledge, wisdom, revelation, and illumination arose.

‘Tam kho pan’idam dukkham ariyasaccam pariññeyyan’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhum udapâdi, ñânam udapâdi, paññâ udapâdi, vijjâ udapâdi, âloko udapâdi.

‘Now this noble truth of suffering ought to be fully understood’: thus, monks, in regard to techings not heard by me before, insight, knowledge, wisdom, revelation, and illumination arose.

‘Tam kho pan’idam dukkham ariyasaccam pariññâtan’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhum udapâdi, ñânam udapâdi, paññâ udapâdi, vijjâ udapâdi, âloko udapâdi.

‘Now this noble truth of suffering has been fully understood’: thus, monks, in regard to techings not heard by me before, insight, knowledge, wisdom, revelation, and illumination arose.

‘Idam dukkhasamudayam ariyasaccan’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhum udapâdi, ñânam udapâdi, paññâ udapâdi, vijjâ udapâdi, âloko udapâdi.

‘This is the noble truth of the origin of suffering’: thus, monks, in regard to techings not heard by me before, insight, knowledge, wisdom, revelation, and illumination arose.

‘Tam kho pan’idam dukkhasamudayam ariyasaccam pahâtabban’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhum udapâdi, ñânam udapâdi, paññâ udapâdi, vijjâ

⁴ yo + ayam = “just this”

udapādi, āloko udapādi.

'Now this noble truth of the origin of suffering ought to be abandoned': thus, monks, in regard to teachings not heard by me before, insight, knowledge, wisdom, revelation, and illumination arose.

‘Tam khot pan’idaṁ dukkhasamudayam ariyasaccam pahīnan’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhum udapādi, ñāṇam udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

'Now this noble truth of the origin of suffering has been abandoned': thus, monks, in regard to teachings not heard by me before, insight, knowledge, wisdom, revelation, and illumination arose.

‘Idam dukkhanirodham ariyasaccan’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhum udapādi, ñāṇam udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

'This is the noble truth of the cessation of suffering': thus, monks, in regard to teachings not heard by me before, insight, knowledge, wisdom, revelation, and illumination arose.

‘Tam khot pan’idaṁ dukkhanirodham ariyasaccam sacchikātabban’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhum udapādi, ñāṇam udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

'Now this noble truth of the cessation of suffering ought to be realized': thus, monks, in regard to teachings not heard by me before, insight, knowledge, wisdom, revelation, and illumination arose.

‘Tam khot pan’idaṁ dukkhanirodham ariyasaccam sacchikatan’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhum udapādi, ñāṇam udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

'Now this noble truth of the cessation of suffering has been realized': thus, monks, in regard to teachings not heard by me before, insight, knowledge, wisdom, revelation, and illumination arose.

‘Idam dukkhanirodhagāminī paṭipadā ariyasaccan’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhum udapādi, ñāṇam udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

'This is the noble truth of the way leading to the cessation of suffering': thus, monks, in regard to teachings not heard by me before, insight, knowledge, wisdom, revelation, and illumination arose.

‘Tam khot pan’idaṁ dukkhanirodhagāminī paṭipadā ariyasaccam bhāvetabban’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhum udapādi, ñāṇam udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

'Now this noble truth of the way leading to the cessation of suffering ought to be developed': thus, monks, in regard to teachings not heard by me before, insight, knowledge, wisdom, revelation, and illumination arose.

‘Tam khot pan’idaṁ dukkhanirodhagāminī paṭipadā ariyasaccam bhāvitan’ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhum udapādi, ñāṇam udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

'Now this noble truth of the way leading to the cessation of suffering has been developed': thus, monks, in regard to teachings not heard by me before, insight,

knowledge, wisdom, revelation, and illumination arose.

Yāvakīvañca me, bhikkhave, imesu catūsu ariyasaccesu evam tiparivatṭam dvādasākāram yathābhūtam nāñadassanam na suvisuddham ahosi, n'eva tāvāham, bhikkhave, sadevake loke samārake sabrahmake sassamañabrahmañiyā pajaya sadevamanussāya 'anuttaram sammāsambodhiṁ abhisambuddho'ti paccaññāsim.

So long as, monks, my knowledge and vision just as it is of these four noble truths was not well-purified, in three rounds and twelve ways thus, then, monks, I did not promise, in this world with its gods, Mara, and Brahma, in this generation of recluses and Brahmins, devas and humans: "I have completely realized unsurpassed perfect enlightenment".

Yato ca kho me, bhikkhave, imesu catūsu ariyasaccesu evam tiparivatṭam dvādasākāram yathābhūtam nāñadassanam suvisuddham ahosi, athāham, bhikkhave, sadevake loke samārake sabrahmake sassamañabrahmañiyā pajaya sadevamanussāya 'anuttaram sammāsambodhiṁ abhisambuddho'ti paccaññāsim.

And since, monks, my knowledge and vision just as it is of these four noble truths was indeed well-purified, in three rounds and twelve ways thus, then, monks, I did promise, in this world with its gods, Mara, and Brahma, in this generation of recluses and Brahmins, devas and humans: "I have completely realized unsurpassed perfect enlightenment".

Ñāñañca pana me dassanam udapādi – 'akuppā me vimutti, ayaṁ antimā jāti, natth' idāni punabbhavo' ti.

The knowledge and vision then arose in me – 'Unshakable is liberation in me, this is my last birth, now there is no more existence again'.

Idamavoca Bhagavā. Attamanā pañcavaggiyā bhikkhū Bhagavato bhāsitam abhinandunti.

Thus said the Blessed One. Delighted, the monks of the group of five rejoiced in the Blessed One's words.

Imasmiñca pana veyyākarañasmiṁ bhaññamāne āyasmato Koñdaññassa virajam vītamalam dhammacakkhum udapādi – "yam kiñci samudayadhammam, sabbam tam nirodhadhamman" ti.

Then when this explication was spoken, there arose in the venerable Kondanna the vision of the Dhamma, free from defilement or stain – "Whatever is subject to arising, all that is subject to cessation".

Pavattite ca pana Bhagavatā dhammacakke Bhummā devā saddamanussāvesum – "etaṁ Bhagavatā Bārāñasiyam Isipatane Migadāye anuttaram dhammacakkam pavattitam appaṭivattiyam samañena vā brāhmañena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin" ti.

And then on the setting in motion of the Wheel of the Dhamma by the Blessed One, the terrestrial devas raised a shout – "The unsurpassed Wheel of Dhamma has been set in motion by the Blessed One, at Baranasi in the Deer Park at Isipatana, and this cannot be turned back by any recluse or Brahmin or deva or Mara or Brahma or by anyone in the world".

Bhummānam devānam saddam sutvā Cātumahārājikā devā saddamanussāvesum – "etaṁ Bhagavatā Bārāñasiyam Isipatane Migadāye anuttaram dhammacakkam pavattitam, appaṭivattiyam samañena vā brāhmañena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin" ti.

Having heard the shout of the terrestrial devas, the Four Great Kings raised a shout

— “The unsurpassed Wheel of Dhamma has been set in motion by the Blessed One, at Baranasi in the Deer Park at Isipatana, and this cannot be turned back by any recluse or Brahmin or deva or Mara or Brahma or by anyone in the world”.

Cātumahārājikānaṁ devānaṁ saddaṁ sutvā Tāvatimsā devā ...pe... Yāmā devā ...pe... Tusitā devā ...pe... Nimmānaratī devā ...pe... Paranimmitavasavattī devā ...pe... Brahmakāyikā devā saddamanussāvesum— “etam Bhagavatā Bārāṇasiyam Isipatane Migadāye anuttaraṁ dhammacakkam pavattitaṁ appaṭivattiyam samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasmin”ti.

Having heard the shout of the Four Great Kings, the Tavatimsa devas ... etc ... the Yama devas ... etc ... the Tusita devas ... etc ... the Nimmanarati devas ... etc ... the Paranimmitavasavatti devas ... etc ... the devas of Brahma’s body raised a shout — “The unsurpassed Wheel of Dhamma has been set in motion by the Blessed One, at Baranasi in the Deer Park at Isipatana, and this cannot be turned back by any recluse or Brahmin or deva or Mara or Brahma or by anyone in the world”.

Itīha tena khaṇena, tena layena, tena muhuttena yāva Brahmaṇalokā saddo abbhuggacchi. Ayañca dasasahassi lokadhātu sañkampi sampakampi sampavedhi. Appamāṇo ca uṭāro obhāso loke pāturaḥosi atikkamma devānaṁ devānubhāvam.

At that moment, at that instant, at that second, the shout arose in the Brahma world. And this ten thousandfold world trembled, quaked, and shook violently. And an unlimited noble radiance appeared in the world surpassing the divine majesty of the devas.

Atha kho Bhagavā udānaṁ udānesi — “Aññāsi vata, bho Koṇḍañño, aññāsi vata, bho Koṇḍañño”ti! Iti h’idam āyasmato Koṇḍaññassa ‘Aññāsi-Koṇḍañño’ tv’eva nāmam ahosī’ti.

Then the Blessed One uttered a paean of joy — “Oh indeed, friend Kondanna, you have understood! Oh indeed, friend Kondanna, you have understood! In this way “Kondanna-who-has-understood” became the name of the venerable Kondanna.

(S.N. 56.11 Dhammacakkappavattanasuttam
<http://www.accesstoinsight.org/canon/samyutta/sn56-011.html>)
